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THE YADKIN MELTING POT:

**METHODISM AND THE MORAVIANS IN THE YADKIN
VALLEY, 1750-1850,
AND MT. TABOR CHURCH, 1845-1966**

by

LARRY E. TISE

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TO MY PARENTS

MR. AND MRS. RUSSELL E. TISE,
WHO FIRST INTRODUCED ME TO THE STUDY OF
RELIGION AND TO MT. TABOR CHURCH

AND TO

MY FORMER TEACHERS, MINISTERS, AND FRIENDS
AT MT. TABOR CHURCH WHO HAVE SO DEEPLY
INFLUENCED MY LIFE.

PREFACE

Methodists throughout the world know too little about their heritage. If the average Methodist were to be asked to name a few significant dates or leaders in the history of Methodism, the inquirer would probably receive no reply. This Methodist would most likely be as stumped if he were asked to describe the character of his church one hundred years ago. If contemporary Methodists are to understand and appreciate the role of the Methodist Church in American society today, these questions must be asked and feasible answers must be supplied. The peculiar itinerant system of moving ministers cannot be understood without reference to entrance of Methodism into America between 1760 and 1800. The reason for various Methodist sects cannot be comprehended without a study of the church and its role in the anti-slavery movement between 1820 and 1860. The Methodist stand on temperance has no meaning without an understanding of the growth of anti-alcohol sentiment between 1830 and 1900. Finally, the apparent loss of vitality in Methodism cannot be fathomed without reference to the influences of evangelism and secular society upon the institution. These are only a few of the queries which should puzzle each Methodist as he attempts to assess his reasons for belonging to the Methodist Church at all.

In the context of this short study I have attempted to delve into these questions and many others. It is my conviction that the Methodist Church has exerted great influence on its cultural setting, that Methodism has had a special mission or a peculiar testimony to American society, especially during the first century of its existence. By the same token, in many respects the Methodist church has been the recipient (often the butt) of undue influence at the hands of cultural prejudices and regional hatreds. In short, the Methodist Church has often contributed a strong positive influence on society, while at other times it has fallen into states of perversion, backwardness, and extreme conservatism. The result has been a church which has to some extent lost its purpose, while holding on to other extraneous and outmoded customs.

It should be pointed out that this is the estimate of a historian whose job it is to assess with unapologetic frankness and clarity the rise and fall of cultural forces. At one time the Methodist and other Protestant and Catholic denominations could be considered perhaps the most powerful institutional forces in American society. However, in the past century and a half this situation has reversed until today one cannot help asking himself what is the necessity of an institutional church. Would it not be better for both local congre-

gations and Christianity as a whole if the outmoded institutional arrangements were dissolved? In order for one to be firmly entrenched in his religion these questions must be asked. It is time for Christians everywhere to realize that outmoded institutions working with nineteenth century ideals and arrangements are out of tune with the rest of a largely technical and intelligent cultural setting. In fact, it may well be that most of the current opposition to the church, whatever denomination, is directed toward the institution rather than the religion.

I cannot feel that I have accomplished a great deal if the reader of this volume is not confronted with these questions. By portraying the history of Methodism in a local setting it is hoped that the reader can see how deeply the local Methodists were influenced simply by existing in the area considered. I have attempted to point out, wherever possible, the cultural influences on the local Methodists as well as trying to isolate the consequences of these influences. The results may seem chaotic, but this is the price which must be paid for attempting to present a history in a chronological narrative.

The fact that his book has been written and published rests almost entirely upon hundreds of people who have influenced my thought, encouraged my interests, and aided me in the technical process of producing a book. First, I must thank all those who have contributed articles, books, verbal descriptions and details during the past two years. These people are too numerous to mention. However, wherever possible they have been indicated with the appropriate contribution in the bibliography. Secondly, I must attribute to Miss Martha Leinbach a large measure of gratitude for her efforts in seeing this project through to the end. She has served as historian of Mt. Tabor for a number of years and has been responsible for keeping the official records intact and for collecting a large number of articles and records relating to the history of the church. On this project she has read and typed the manuscript, often making valuable suggestions at various points. Also, I must thank all those who demonstrated confidence that this book would ultimately be completed, especially the members of the History and Records Committee of Mt. Tabor. In addition, Helen Oehman and Sue Robertson have helped with the proof reading, while Ophelia Sherrill did some of the typing. Two of my professors at Duke Divinity School, Charles Rogers and Daniel Schores, have read and made suggestions on parts of the manuscript. "My friends, Tom Herin and Mrs. John Cottingham, as well as my wife proofread the final copy."

Thirdly, I must give a word of appreciation to two men who have played crucial roles in my understanding of religion

and history. Rev. Preston Hughes, Jr., gave me a great deal of guidance and counsel during the years in which I came to my decision to enter the study of religion. Dr. Robert F. Durden, Professor of History at Duke University, first confronted me with a profound approach to the understanding of American history. It is to Dr. Durden that I owe my developing interest and ability in the writing of historical studies. Finally, my wife, Alice, has stood by me closely throughout this effort continually giving me encouragement and help. She has unselfishly allowed me to pursue my desire of reconstructing the history of Methodism in North Carolina.

Durham, N. C.

Larry E. Tise

September 24, 1966

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PART ONE: INTRODUCTION TO THE YADKIN, METHODISTS AND MORAVIANS

I.

THE RIVER AND THE CHURCH

Forty years ago in 1925 Douglas L. Rights, a Moravian minister, decided to take a boat trip down the Yadkin River. He, along with a companion, dropped a small boat into the river near North Wilkesboro, N. C., and proceeded to follow the twisting and turning of the river until he had reached Georgetown, S. C. Throughout the trip Rights reported his observations to the **Winston-Salem Journal**. In 1929 he placed these articles into a small book entitled **A Voyage Down the Yadkin-Great Peedee River**. In this account Rights reported much about the river which is of abiding interest and, in addition, captured the fascinating mystery of the river.

Along the first phase of the trip Rights noted several spots which have been scenes of historical importance. While passing Rockford, N. C., which was the county seat of Surry county 1789-1849, he reported:

Rockford has the earmarks of a long-established settlement. It was once the country seat of what now comprises several counties. The old courthouse was pointed to. There is no marker to tell its history. It was in the old courthouse that a mass meeting was called in the year 1859 to devise ways and means for making the Yadkin navigable.¹

If one has observed the shallow, rock-filled body of the Yadkin, he would question the intentions of these men!

As the small boat passed the Forsyth county segment of the river, several other interesting observations were recorded:

We paused where the old Donnaha bridge had washed away, leaving the bridge piers as gaunt monuments. We tied the boat under the willows and ascended the steep bank to view the wide river bottoms below the home of our friend Oscar V. Poindexter. These wide fields are very productive, in spite of the dry season, and a good crop of corn was ready for harvesting. Across the river is the site of the Richmond Courthouse, where in 1787 Andrew Jackson was admitted to the bar.²

(A hundred yards further down stream the boat capsized after tumbling over a fish bank.)

These falls, we were certain, had been originated by the Indians, as Indian village sites usually occur near the location of these traps. Further proof I have since found in the description given by Loskiel,

1. Douglas L. Rights, *A Voyage Down the Yadkin-Great Peedee River*, (Winston-Salem, N. C., 1929), p. 10.

2. *Ibid.*, p. 17 Richmond was within a mile of the present N. C. 67 bridge crossing. Richmond was county seat of Surry County, 1771-1789.

the Moravian mission historian of Indian life, who has pictured these arrangements identically as they appear and tells how the Indians made great catches by these falls.³

A few miles further Rights came to the Yadkinville highway bridge which is part of the traditional Daniel Boone trail, proclaiming the early presence of this famous pioneer along the Yadkin river.⁴ The next highway crossing was the West Bend bridge, which caused Rights to remark:

Within sight of the bridge to the south can be seen the old Shallow Ford, where Cornwallis crossed with his army. There is no monument or marker to proclaim the historic site.⁵

Thus, Rights noted the important historical events traditionally associated with certain sites along the Forsyth county bank of the Yadkin.

However, Rights also captured much of the mystery usually associated with great rivers. At the conclusion of his voyage, he remarked, "The Yadkin will always hold some of that sacred mystery and charm of the Ganges and the Jordan."⁶ At one point of the trip, Rights viewed one of the faces of the river:

We were now on the solitude of the river. There is hardly a spot anywhere more secluded than midstream. If you want a peaceful spot far from the noise of human kind, embark at any point along the upper Yadkin. Of course there is the occasional music of the water rushing over the shoals or hidden boulders, sometimes the cry of water fowl and other birds, but the rest is silence. Shut in by the velvety fringe of the willows, which presented a beautiful border of foliage lace work, a more peaceful picture is hard to find. In the mellow light of the setting sun, fancy can easily transform the Yadkin into a winding ribbon of gold with emerald borders.⁷

While the Yadkin presents the picture of a huge, placid brook, it can also be a raging torrent:

Several miles down we passed the ruins of an old railway box car, a decaying wreck protruding out of the stream. It is a relic of the great flood of 1916. That year the river rose suddenly to a depth greater than any could remember. Miles of railroad track were washed away. Barns and houses were carried down stream. Many an acre of fine fertile land was scooped out by the deluge, or piled deep with sand. The water was eight feet deeper along the Forsyth county line than any record previously marked.⁸

These are the two faces of the river: The mystery of placidness on the one hand, and of the rushing flood on the other.

Rights was neither the first nor the last to appreciate and to attempt to assess the character of the Yadkin. The eternal flowing of the Yadkin has been both the pleasure and

3. *Ibid.*, p. 18. Rights found even greater proof later of this particular fish fall, since he found a large Indian village site and burial ground called Donnaha precisely adjacent to this spot.

4. *Ibid.*, p. 21. The old U.S. 421 bridge.

5. *Ibid.*, p. 22. The Shallow Ford Road bridge.

6. *Ibid.*, p. 2

7. *Ibid.*, p. 28.

8. *Ibid.*, p. 5.

the bane of countless others. More than a hundred years before Rights' voyage, in 1791, Thomas Coke, one of the first two superintendents or bishops of the American Methodist Church, passed along the Yadkin and reported what he saw:

In travelling from this conference to Virginia, we were favoured with one of the most beautiful prospects I have ever beheld. The country as far as we could see from the top of a hill, was ornamented with a great number of peach orchards, the peach-trees being all in full blossom, and displaying a diversity of the most pleasing colours, blue, purple, and violet. On the opposite side of the beautiful vale which lay at the foot of the hill, ran the river Yeadkin, reflecting the rays of the sun from its broad, placid stream; and the mountains which bounded the view, formed a very fine background for the completing of the prospect.⁹

The earliest recorded mention of the river was more than a century before Coke's passage. This was made by Abraham Wood in 1674, when he called it the "Yattken river," which was probably originally of the Siouan Indian language.¹⁰

If the Yadkin was a source of pleasure to Coke and Wood, it was also a source of difficulty to countless others. Rising waters on the Yadkin making it impassable in February, 1781, forced Lord Charles Cornwallis to give up the pursuit of General Nathaniel Greene's army for several days. This delay gave Greene's forces badly needed time for rest and reinforcement just prior to the beginning of the major battle at Guilford Court House on March 15, 1781.¹¹ This delay was definitely a factor in causing the hollow victory for Cornwallis at Guilford.

The river not only impeded the passage of armies but also hampered the every-day life of those who lived near the river. In order for commerce to go on, the river had to be crossed. Consequently, in the latter half of the eighteenth century ferries were established and attempts were made to build primitive bridges across its expanse. In addition, fords were located such as Trading Ford above Salisbury and Shallow Ford west of Lewisville. Nevertheless, when the rains came, causing the river to rise, the fords became impassable, the bridges were washed away, and the ferries were too perilous for passage.

An example of the difficulty of passage was given by Robert Paine, biographer of William McKendree, another early Methodist bishop. McKendree and Paine were passing through western North Carolina in March, 1824, when they approached the flooding Yadkin. After being detained two days by the river, they decided that they must go on at all

9. Thomas Coke, *Extracts of the Journals of the Rev. Thomas Coke Comprising Several Visits to North America and the West Indies* (Dublin, 1816) p. 131.

10. Rights, *Voyage*, Addenda.

11. Christopher Ward, *The War of the Revolution*, edited by John Richard Alden (New York, 1952), II, pp. 772-798.

costs. Thus Paine reported:

Ascertaining that there was a large canoe, dug out of the body of a huge tree, lying a mile or two above, we presently got it floated down, and quickly carried all the baggage and equipment across. . . Then the horses swam over by the side of our craft, and finally the carriage was placed astride it and carried over.¹²

Occasionally such precarious passages would result in the drowning of someone. Then would follow a period of concern over ways and means of making river passages safer.

The river flows on, only slightly perturbed by the efforts of man. Until recently man knew little about how to harness the immense energy contained in rivers. Instead, the river had to be tolerated. In order to use effectively the water resources of the river, one had to watch its habits, learn its temper. Once this was done, one could appreciate the transient but eternal character of the river.

Rivers, since the beginning of recorded history, have held a certain fascination for man. The earliest cultures which have been discovered were always huddled along the banks of the rivers. The Indus civilization of India of 2500-1500 B.C. consisted of more than fifty small villages and two city-states closely bound to the edges of the Indus river. The powerful nations of Babylonia and Assyria developed in the Tigris-Euphrates valley, while the Egyptian empire was nourished by the Nile. The sustenance and well-being of each nation depended largely upon the constancy of its river. It is not surprising, then, that in these areas the river should play such an important role in the local cult religion.

These factors are most apparent in Egypt where the people always have been and still are entirely dependent upon the Nile. The river brings life to its people with its water. Then, too, it brings life to the food which the people eat. Each spring it overflows to nourish the land. When the river does not follow its normal course, it brings famine and plague upon its people. It is no wonder that this factor dramatically affected the biblical Exodus story.

In this light the river can be seen as symbolic of the church—the church universal. As the river flows on its course eternally, so does the church. As the river gathers up water from diverse sources which eventually flow into a single stream, the church's mission is to gather up men of all conditions, of all races, and of all nations into one universal body moving in a single direction. While the river brings physical nourishment to both man and his foods, the church is ordained to care for the spiritual and psychological needs of all men. As the river is an object of fascination for man, the church is an object of devotion.

12. Robert Paine, *Life and Times of William McKendree* (Nashville, 1869), II, 23.

At one point, however, the metaphor breaks down; the face of the river as a raging torrent is more aptly applied to the church as it exists in its concrete denominational form. As the destructive flooding of the river is caused by an aberration in its normal intake of water, the factional waste often occasioned by the church is the result of an inherent aberration in the being of man. Wanton destruction has often been the consequence when "Christians" forget the apostolic, and universal character of the church. Consequently, while the true course of the church should have been to gather up all men into one universal institution the outcome has been the opposite. Instead of flowing into one massive stream, the church has splintered into factional unrelated streams without direction and without an end.

While the Yadkin has been the calm witness of historical events, the church too has witnessed in its course the dramatic turn of life and death, of renewal and destruction, of excited hopes and shattered dreams. Yet throughout the centuries the Yadkin has flowed on, sure of its purpose and sure of its destination. The church flows on eternally. It, too, is sure of its purpose and its destination.

These reflections are, in a large degree the concern of this book. This is the study of scenes witnessed by both parts of the metaphor mentioned above. The diverse courses run by two streams of the church—Methodism and Moravianism—are examined to determine their respective origins, character, points of contact, and ultimate destiny. In the process will be seen a great deal of change in both segments of the church until little difference is apparent between the two.

The bounds set on this facet of the study is the Methodism and Moravianism as it developed along the Yadkin river, largely in Forsyth county. While the theme of the study is the onflowing of the church and its similarity to the onflowing of the Yadkin, the thesis is the following: The close physical proximity between the Methodists and the Moravians in the Yadkin valley caused a melting pot effect upon both denominations, so that wide differences were broken down or melted away, with the result that by the close of the period (1850) the two radically different heritages were rapidly becoming a single heritage.

This backdrop presents a unique opportunity for the study and presentation of the history of Mt. Tabor church. Although Mt. Tabor did not exist throughout the initial period of Methodist-Moravian interaction, it was and is an excellent example of the result of this close relationship. Mt. Tabor has exhibited features which were characteristically Moravian and also characteristically Methodist. Without the examination of what

occurred before the organization of Mt. Tabor the fine nuances of its history could not be appreciated.

Thus Mt. Tabor appeared as the independent society of the Methodist church; but at the time it was part and parcel of the larger interaction and development which occurred in the Yadkin valley. Its aspirations and dreams are the result of a finely defined heritage. In order to approach its future this heritage should be examined and understood.

II.

JOHN WESLEY AND THE MORAVIANS

A second approach to the problems posed by the thesis of this book is by way of the examination of Methodist-Moravian contacts prior to their settlement in the Yadkin valley. This topic is inextricably bound up with the personal experience of John Wesley, the founder of Methodism.

Wesley was born June 17, 1703 at Epworth in England. His brother Charles, another important figure in the development of Methodism, was born on December 18, 1707. The father, Samuel, was a priest in the Anglican church. In 1714 Wesley entered Charterhouse school and in 1720 he entered Christ Church College at Oxford, where he distinguished himself as a scholar. He was ordained "Deacon" in the Anglican church in 1725.¹³

In 1729 Wesley became the leader of a small group at Oxford formed by his brother Charles, called the "Holy Club". This club met for studies, prayer, singing and the visitation of prisons.¹⁴ Because of the methodical manner in which these men lived, they were called "Methodists" in derision.¹⁵ Peculiarly enough, this name stuck and later became the name of the church which grew out of the work of the Wesleys. In 1735 George Whitefield joined the club and soon began his remarkable career as a preacher.

Wesley's father died on April 23, 1735. Through his father, Wesley had come into contact with James Oglethorpe who was attempting to establish a new colony in Georgia. Because Samuel Wesley had been a promoter of the project and because he was very uncertain of his religious convictions, Wesley soon offered his services to serve as chaplain to the English settlers in the new colony. Concerning his decision to enter upon this venture, Wesley admitted, "I hope to learn the true sense of the gospel of Christ by preaching it to the heathen".¹⁶

Wesley, his brother Charles, and two other associates, Benjamin Ingham and Charles Delamotte, boarded the **Simmonds** on October 14, 1735 for the voyage to America. Also on board the **Simmonds** were twenty-six Moravian

13. Larry E. Tise, *A House Not Made with Hands* (Greensboro: Piedmont Press, 1966), p. 4.

14. William Lee Grissom, *History of Methodism in North Carolina from 1772 to the Present Time* (Nashville, 1905), p. 26.

15. Williston Walker, *A History of the Christian Church*, (New York, 1959; 2nd edition) p. 457. The term "Methodist" was not new with the Wesleys. It had been used as early as 1639 to indicate or designate a religious dissenter. David C. Shipley, "The European Heritage", *History of Methodism*, ed. by Emory Stevens Bucke (Nashville, 1964) 15.

16. Maldwyn L. Edwards, *John Wesley* (Lake Junaluska, N. C., 1966) p. 8.

Brethren from Herrnhut, led by the 60-year old Bishop, David Nitschmann.¹⁷ Throughout the voyage Wesley and his three friends carried on their Bible study, fasting, and pastoral care of the passengers as if they were still at Oxford. They met in Wesley's cabin for reading and prayer at set intervals throughout the day.

Wesley was soon fascinated by the Moravians on board. In order to better converse with them he began to learn German and Nitschmann, the Moravian Bishop, began to learn English. Wesley remarked: "O may we be, not only of one tongue, but of one mind and of one heart!"¹⁸ The Moravians also struck Wesley by their peculiar behavior:

I had long before observed the great seriousness of their behavior. Of their humility they had given continual proof, by performing those servile offices for the other passengers which none of the English would undertake. . . . And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown down, they rose again and went away; but no complaint was found in their mouth.¹⁹

Wesley was even more amazed at their conduct when during a worship service a terrific storm arose which broke the mainsail and covered the ship with water, threatening to sink it.

A terrible screaming began among the English. The Germans calmly sang on. I asked one of them afterwards, 'Was you not afraid?' He answered, 'I thank God, no.' I asked, 'But were not your women and children afraid?' He replied, mildly, 'No, our women and children are not afraid to die.'²⁰

For once Wesley had encountered a group of people whose faith he could not comprehend. He decided to learn more about them, saying, "This was the most glorious day which I have hitherto seen."

Before the voyage had ended, Wesley began conversations with David Nitschmann. He answered Wesley's queries concerning the Moravian bishopric, sacramental practices, and history.²¹ Nitschmann knew a great deal, but he was a simple man and could not adequately fulfill Wesley's ravenous appetite for an articulate expression of the Moravian theological position. However, when the ship reached Savannah, Wesley immediately met one who was his intellectual equal in August Gottlieb Spangenberg, the close colleague and later successor of Zinzendorf at Herrnhut itself. Wesley and Spangenberg, being almost the same age, immediately established a friendship that was both intellectually satisfying and lasting.²²

17. Martin Schmidt, *John Wesley: a Theological Biography*, tr. by Norman P. Goldhawk (London, 1962), I, 135-136.

18. John Wesley, *The Works of John Wesley*, ed. by Thomas Jackson (London, 1831; reprinted by Zonderran Publishing House, Grand Rapids, Michigan, 1958-1959), I, 17.

19. *Ibid.*, pp. 21-22.

20. *Ibid.*

21. Schmidt, pp. 147-148

22. *Ibid.*, p. 150

From Spangenberg Wesley learned a great deal about Herrnhut, the center of the Moravian sect which was presently being directed by Count Nicholas von Zinzendorf. Also, Spangenberg explained to Wesley the Moravian practices and theology, as well as details of his own life. In another conversation Wesley's own faith and work was the topic. Wesley was brought face to face at this point with his own lack of faith. To Spangenberg's barrage of inquiries, "Have you the witness within yourself? Does the spirit of God bear witness with your spirit that you are a child of God? Do you know Jesus Christ? Do you know that he has saved you? Do you know yourself?" Wesley replied affirmatively. Nevertheless he felt a certain hollowness to his replies and remarked in his *Journal*, "I fear they were vain words."²³

Shortly after these conversations Spangenberg had to leave for Pennsylvania and ultimately to return to Germany. Nevertheless, Wesley did not break off contact with the Moravians. Finding that his housing had not been finally prepared, he and Delamotte took up residence with the Moravians. Wesley wrote of the circumstances.

We had now an opportunity, day by day, of observing their whole behavior. They were always employed, always cheerful themselves, and in good humor with one another; they had put away all anger, and strife, and wrath, and bitterness, and clamour, and evil-speaking; they walked worthy of the vocation wherewith they were called, and adorned the gospel of our Lord in all things.²⁴

Wesley was thus deeply impressed with the likeness to primitive Christianity in which the Moravians consciously attempted to live. In the presence of the German Brethren he felt as if he had come into touch with life as it was in the early church.²⁵

In the meantime Wesley was faced with carrying on his responsibilities as a missionary for the Society for the Propagation of the Gospel. He was a zealous worker ministering to the English-speaking Anglicans and Dissenters. In addition, he cared for the French and German colonists by using their own language. He once even attempted to conduct a service for a group of Italians—in Italian. In 1737 he also published his first hymn book, which consisted of hymns by members of his family and his own translation of numerous German hymns which he had learned from the Moravians.^{25A} He also organized a system of classes in Georgia which were later to characterize Methodism. Unfortunately, his desire to convert the heathen had turned out to be a failure.

Wesley became even more closely associated with the

23. Wesley, I, 23.

24. *Ibid.*, p. 26.

25. Schmidt, p. 156.

25A. Baker, Frank. *John Wesley's First Hymnbook*.

Moravians. He shared with them his difficulties in his parish ministry, attended small group meetings with them, and joined in their singing services and love feasts. He even addressed a letter to Count Zinzendorf himself, to which he received a reply in which Zinzendorf expressed his theological position. Yet there were some points at which Wesley began to perceive problems in the Moravian community. One thing which was impressed upon him from the first was the division between the Herrnhut and Salzburg branches of the Brethren. Also there were occasions when the Brethren did not trust Wesley, feeling that he had written letters to England in opposition to them.²⁶

At the same time all was not going well in Wesley's work with the English. There were complaints about his sermons. Also some accused him of being a Catholic because of his rigid high churchmanship. On one occasion an irate parishioner told him:

But as for you, they cannot tell what religion you are of. They never heard of such a religion before. They do not know what to make of it. And then your private behavior—All the quarrels that have been here since you came have been 'long' of you. Indeed there is neither man nor woman in the town who minds a word you say. And so you may preach long enough, but nobody will come to hear you.²⁷

Even at this early stage of Wesley's career he began to exhibit behavior which was later to cause great controversy in England.

However, the event which finally ended all possibility of a successful ministry was Wesley's affair with Miss Sophia Hopkey. After meeting Miss Hopkey on March 13, 1736 Wesley soon became involved in her private religious struggles. In order to help her, Wesley shared some of his devotional life with her, as well as reading to her portions of his *Journal*. Before he was aware of what had occurred, his role changed from that of a minister to that of a suitor. Then the trouble began. This only foreshadowed what was to come, for throughout his life Wesley had infinite trouble in his love affairs.

Wesley and Miss Hopkey were soon discussing the possibility of marriage. However, the paramour could not make up his mind in which direction to go. He sought the advice of his associates and the Moravians, but received conflicting replies. In the meantime, Miss Hopkey became engaged to another man. Following her engagement Wesley continued to perform his function of minister toward her.

After several more conversations with Miss Hopkey, her fiancé became suspicious and hostile toward Wesley. Also, Wesley began to question her sincerity as a Christian. Since

26. *Ibid.*, p. 169.

27. Wesley, I, 34.

she was also derelict in her church attendance, Wesley followed explicitly his orders as an Anglican priest and forbade her from taking the Holy Communion, August 7, 1737.

The consequences of this action were monstrous. On August 8 Miss Hopkey's husband obtained a warrant for Wesley's arrest. A trial followed in which Wesley complained that the civil court could not try him on an ecclesiastical law. The result was that the jury could not reach a decision. Shortly afterward, fearful of what reports might reach England before he had an opportunity to explain, Wesley decided to leave America. On December 22, 1737, he sailed from Charleston on the *Samuel*.²⁸

Thus ended the first venture of "Methodism" in America. Wesley's work had been a terrible failure. However, his association with the Moravians had not yet come to an end. Also he had not yet found himself, for he wrote in his *Journal* on January 24, 1738, "I went to America to convert the Indians; but O! Who shall convert me? Who, what is he that will deliver me from this evil heart of unbelief?"²⁹ His spiritual turmoil, confusion, and sense of failure were perhaps the most acute of his entire life.

Although Wesley's goals for achievement in America had been dashed against the rocks, in February, 1738, he felt a great sense of gratitude for the invaluable experiences and satisfying friendships he had made. He had come to know the Moravians and they had opened to him the new fields afforded by his acquisition of a knowledge of German, Spanish, and Italian.³⁰

At the time, Wesley's relationship with the Moravians was more important. On February 7, 1738, Wesley came into contact with Peter Bohler who was on his way to Georgia. Bohler was converted in 1734 after coming into contact with Count Zinzendorf. From this time on, he became closely associated with the Count, carrying out Zinzendorf's wishes in England and America. Wesley and Bohler quickly became fast friends, even though the Moravian Brother questioned Wesley's faith.³¹

Bohler's desire was to organize closely-knit fellowships, or "bands", at Oxford, as they were at Herrnhut. He intended to divide the entire university into these small bands. In the process, Wesley and Bohler had opportunity for considerable discussion. When Wesley described his own spiritual turmoil to Bohler, the latter immediately advised Wesley to give up his philosophy. Then the two men discussed the nature of sin,

28. Schmidt, pp. 195-212.

29. Wesley, I, 74.

30. Schmidt, 209-210.

31. *Ibid.*, pp. 224-226.

the nature of faith, and how to obtain justification. Then Bohler persuaded Wesley to join his Fetter Lane Society, which Wesley did. But then Bohler was forced to go on his way to Georgia.³²

Bohler left on May 4, and twenty days later Wesley met the instantaneous conversion which Bohler had been describing. This occurred at a meeting of a society such as the one at Fetter Lane, which Wesley had joined. On Aldersgate Street, May 24, 1738, he received the spiritual peace which caused him to say, "An assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."³³

By June 6 Wesley had begun to doubt his faith once again. He had received a letter from a friend saying "That no doubting could consist with the least degree of true faith: That whoever at any time felt any doubt or fear, was not **weak in faith**, but had no faith at all . . ." Wesley added, "Yet I felt a kind of soreness in my heart, so that I found my wound was not fully healed."³⁴ The very next entry in Wesley's *Journal* recorded his intention to travel to Herrnhut in Germany. His purpose for the trip was the following:

I hoped the conversing with those holy men who were themselves living witnesses of the full power of faith, and yet able to bear with those that are weak, would be a means, under God, of establishing my soul, that I might go on from faith to faith and from strength to strength.³⁵

Wesley appears here more confused about the Christian faith than ever. He had always questioned the so-called instantaneous conversion which the Moravians espoused. Thus even after his Aldersgate experience he went on seeking a way to understand and to articulate the meaning of justification and salvation.

On June 15, Wesley reached Germany. By July 4, he had reached Marienborn, and for the first time came face to face with Count Zinzendorf. The Count conducted Wesley on a tour of the region which caused him to remark, "Here I continually met with what I sought for, *viz.*, living proofs of the power of faith. . ."³⁶ But what struck Wesley hardest was the character of the Count. The Moravians showed Zinzendorf great respect, but Wesley felt that the respect was in some degree unhealthy. One scholar describes Wesley's reaction as follows: "He found a combination of natural ability, easy condescension and genuine love in the Count, but perhaps a nobility and condescension fitting only to the Son of God and

32. *Ibid.*, pp. 231-246.

33. Wesley, I, 103.

34. *Ibid.*, p. 106.

35. *Ibid.*

36. *Ibid.*, p. 110.

not to a man. At the same time he noticed that the Count tied his people to his own person."³⁷

Wesley then proceeded to Herrnhut where he stayed for two weeks, August 1-14. Throughout the period Wesley participated in all the worship services possible, traveled around the town, and, most important, talked extensively with individuals who professed to possess the faith for which he had been looking. In his *Journal*, Wesley painstakingly described all he saw, heard, and experienced. He described the Moravian liturgy, sacraments, constitution, and ethics, and penned word-for-word several of his conversations. He once remarked with pleasure, "O when shall *this* Christianity cover the earth, as the 'waters cover the sea?'"³⁸ In fact new thoughts, new concepts, and novel experiences came so rapidly that Wesley could not adequately describe or digest them.

When Wesley left Herrnhut, he felt that he had discovered true primitive Christianity, but he also had many questions and doubts to arise. He found that the Moravians neglected fasting, and that there was a lack of seriousness in their affairs. He also discovered too much trifling conversation. They were also guilty of too much secrecy and mistrust. Finally, he attacked Zinzendorf:

Is not the Count all in all? Are not the rest mere shadows, calling him Rabbi, almost implicitly both obeying and believing him? Do they not magnify their own church too much and do they not believe that any who are not of it are not in gospel liberty?³⁹

Wesley was certainly impressed with the Brethren, but he felt that, all in all, they were guilty of serious bigotry.

Wesley was also skeptical of the Moravian emphasis on the inner life. He thought that the inner change in a man was of utmost importance. Nevertheless, if one did not have a cogent set of ethics, his testimony of his inner condition had little meaning. Thus when, in 1739, the Fetter Lane Society, of which Wesley had been a leader, came under Moravian domination, he rebelled. That which he opposed was the belief that "The best means to a spiritual blessing was through 'stillness'—refraining from all work, all study, all participation in the services of the churches, until a blessing came."⁴⁰ This, to be sure, was an aberration from the central Moravian emphases. Nevertheless, this, coupled with Wesley's experiences in Germany, alienated him from sole dependence on the Brethren.

Wesley did not disavow entirely his debt to the Moravians. In fact, he based his Methodist societies largely on the Herrn-

37. Schmidt, p. 279.

38. Wesley, I, 120.

39. Schmidt, p. 301.

40. Halford E. Luccock, Paul Hutchinson, and Robert W. Goodloe, *The Story of Methodism* (Nashville, 1949), pp. 79-81.

hut system. But the product of his work was something characterized by his own touch. Then, too, Wesley owed a great many of his theological ideas to his encounters with Spangenberg, Bohler, Zinzendorf, and the Herrnhut Brethren. Wesley's ideal of a religion for all the world contrasted sharply with the Moravian social organization. The Moravian system was simply laden with too many encumbrances to suit Wesley. He might have said that the Moravians thought on too limited a scale. His own aim was unlimited.

As can be seen Methodism in general owes a great deal to Wesley's encounter with the Moravians. For more than three years, 1736-1739, Wesley was constantly in close contact with Brethren. During this time a great deal of interchange and interaction had occurred. As a result, the Moravian influence on Wesley was considerable. Consequently, this influence spilled over into the shaping of the new "Methodist" denomination.

However, the converse is not true. Wesley had little effect on the shaping of the Moravian church. Whether his personal contacts altered in any way the course of Moravian history is to be doubted. The Moravians traced their history back to the pre-Reformation heretic John Huss, who was condemned to die by the Council of Constance in 1415, a century before Martin Luther. The *Unitas Fratrum*, the official Moravian body, was organized in 1457. When the Reformation occurred, the Brethren at first supported Martin Luther, but later disagreed with some of his assertions and thus veered into a different direction.⁴¹

From the time of Luther to the time of Wesley, the Brethren were intermittently persecuted and dispersed, so that, until Count Zinzendorf intervened, no real ecclesiastical organization for the Brethren existed. When Zinzendorf offered his services to the few remaining Brethren, he inevitably instilled a large measure of his German Pietist background to the foundering institution.

Although the Moravians have traditionally claimed to be the first Protestant sect, this claim is to be doubted. In the time of Wesley the Moravians were by no means Protestant. Instead, they represented a peculiar conglomeration of pre-Reformation practices, glued into a consistent framework by German Pietist theology, forged by the dictatorial control of Count Zinzendorf. Thus Wesley felt as if he were in the presence of the primitive church when he viewed the ancient practices of the Brethren. But theologically they were suspect as Wesley learned. Their theology represented a post-Refor-

41. Chester Davis, *Hidden Seed and Harvest: A History of the Moravians* (Winston-Salem, 1959), pp. 1-5.

mation swing away from Lutheranism.

This is not to say that the Moravian church is not today a valid Protestant sect. In fact, it most certainly is. However, its development of a full Protestant stance came after Wesley's association with it. The story of how this change occurred is inextricably bound up with the growth and development of Methodism. Since there are only two major centers of Moravianism in the United States—Bethlehem, Pennsylvania and Winston-Salem, North Carolina—the field of study is limited. If the Moravian church made its swing to a Protestant stance following Wesley's generation, then the influences on and experience of the Moravians in Forsyth county are crucial for understanding the shift. Perhaps here better than anywhere else the transition can be seen.

Although this book is not intended to be a study of the Moravian church in Forsyth county, much can be revealed about the Methodist influence on the Moravians. Rather the Moravian development is a foil which helps both to explicate and to demonstrate the character of Methodism as it stretched across the state and nation. It also helps to explain the heritage which Mt. Tabor church received in the mid-nineteenth century and which Mt. Tabor in turn has transmitted to the present generation.

PART TWO: METHODISM AND THE MORAVIANS IN THE YADKIN VALLEY, 1750-1850

I.

THE RELIGIOUS SETTLEMENT OF NORTH CAROLINA: ANGLICANS, QUAKERS, AND MORAVIANS, 1700-1776

The story of Methodist and Moravian presence in North Carolina is in large measure the story of North Carolina. If it had not been for the peculiar character of North Carolina throughout the colonial period, the Moravians would likely not have chosen this state as a settlement ground. Also, the slow development of religious institutions in North Carolina paved the way for the successful invasion of Methodism into the state.

The first European known to have explored the coast of North Carolina was Giovanni de Verrazzano, who, bearing the French flag, investigated the nature of the Cape Fear coastline. In 1540, Hernando de Soto, in quest of "gold-bearing mountains" trekked through the mountains of western North Carolina. On August 17, 1585 Sir Walter Raleigh's first colony reached Roanoke Island to establish the first English colony in the New World. This colony failing to last, Raleigh sent a second group of settlers which arrived on July 22, 1587. This colony became the famous and mysterious "Lost Colony."

Following the settlement and growth of Jamestown, Virginia, (1607) English settlers began to filter into northeastern North Carolina. By 1654 there was a steady flow of new settlers from Virginia into North Carolina. In 1663 and 1665 Charles II, king of England, granted to eight men the land of Carolina which extended from Virginia to Southern Florida. From this time until the establishment of Bath in 1705 and New Bern in 1710, the first towns in North Carolina, the influx of settlers was a very slow process.⁴² Even at the time of the American Revolution, North Carolina, because of its lack of navigable waterways and its isolated settlements, was still extremely under-developed.

The history of the church in colonial North Carolina was similar to its other history—under-developed and backward. The intention of the royal charters of 1663 and 1665 was that

42. Hugh T. Lefler and Albert R. Newsome, *North Carolina: The History of a Southern State* (Chapel Hill, 1963), pp. 3-50.

the church of England should be the established church of the colony. Because of the neglect of the Anglican church, however, the spread of dissenting groups in the colony was made possible. The sect which became most active was the Quakers or Society of Friends. Quakerism was the result of the stormy ministry of George Fox (1624-1691), who has been considered by many as an extremely ill man.⁴³ Quaker activity began in 1672 in North Carolina. Shortly, the well-organized society represented one seventh of the population of the colony and the strongest religious institution. Their reign of power was from the 1670's until 1700. The passage of a vestry act in 1703 greatly limited the power of the Quakers, but did not completely break it.⁴⁴

The movement for an established church began with the organization of the "Society for Promoting Christian Knowledge" in 1675. However, this society accomplished little, and was superseded in 1701 by "The Society for the Propagation of the Gospel in Foreign Parts", for whom John Wesley worked from 1736-1738. This society was responsible for providing ministers and literature for the work of the church in the colony. Nevertheless, because of a lack of interest in England, the Society was extremely limited in what it could accomplish.⁴⁵

The first missionary sent to North Carolina by the Society in 1703 turned out to be corrupt and was immediately recalled. Between 1703 and 1765 the Society accomplished little. There were times when it did not have a single missionary in the colony. At no time during the period did it have more than six. There were several reasons for this complete failure: First, many of the missionaries were corrupt; secondly, little encouragement was given the Society, either in America or in England. Thirdly, its work was strongly opposed by Quaker and other Dissenters. Fourthly, the conditions under which the missionaries had to work were almost unbearable. The fact that they were required to travel such long distances over difficult roads involving physical dangers made the position extremely unfavorable.⁴⁶

The religious condition was so terrible in the colony that great concern was soon fostered. One Anglican priest in South Carolina, Charles Woodmason, reported what he had observed of the religious conditions of North Carolina in the early 1760's:

The manners of the North Carolinians in general are vile and corrupt—The whole country is a stage of debauchery, disoluteness

43. Walker, pp. 420-421.

44. Lefler and Newsome, pp. 52-54.

45. David D. Oliver, "The Society for the Propagation of the Gospel in the Province of North Carolina", *The James Sprunt Historical Publications*, IX (1910), 9-10.

46. *Ibid.*, pp. 12-22.

and corruption—And how can it be otherwise? The people are composed of the outcasts of all the other colonies who take refuge there. The civil police is hardly yet establish'd. But they are so numerous—The necessities of life are so cheap, and so easily acquir'd, and propagation being unrestricted, that the encrease of people there is inconceivable, even to themselves. Marriages (thro' want of clergy) are performed by ev'ry ordinary magistrate. Polygamy is very common—celibacy much more—bastardy, no disreput—concubinage general—When will this Augean stable be cleans'd!⁴⁷

The principal reason for this estimation of conditions was the backwardness of the established church, as Governor Tryon further revealed in his 1765 report on the churches of the colony: "At Brunswick, only outside walls built and roofed. At Wilmington, walls only. At New Bern, in good repair. At Bath, wanting considerable repairs. At Edenton, wanting as much."⁴⁸

Woodmason felt that by 1765 some improvement had been made in North Carolina, but that the religious condition of the colony was still terrible:

As to North Carolina, the state of religion therein, is greatly to be lamented—If it can be said, that there is any religion, or a religious person in it. A church was founded at Wilmington in 1753. Another at Brunswick in 1756, the walls of each are carried up about 10 or 12 feet and so remain. Governor Dobbs us'd great endeavors to get these buildings finish'd, and to lay out parishes—But lived not to effect it—But the present governor has got an Act pass'd, for a church to be built in each parish or district and church matters to be settled on the plan of South Carolina. . . At the same time mentioning that numbers of sectaries overspread the country, and danger that not only the church Established, but even religion itself will be totally lost and destroyed if not quickly attended to.⁴⁹

The conclusion can only be that religion in North Carolina was perched in a precarious position up even until the time of the Revolution.

Other evidences of the weak moral fibre of the people of North Carolina from 1700 to 1776 can easily be amassed. Underhanded dealings with the Indians, by both traders and governors, led to the massacre and war with the Tuscarora Indians from 1711-1713.⁵⁰ In addition, from 1700 to 1718 North Carolina was considered a friendly haven for pirates as attested by the presence of Stede Bonnet and Blackbeard, or Edward Teach, along the North Carolina coast. The issue became even more replete with corruption when it was discovered that Governor Eden and Tobias Knight, the governor's secretary, were sharing in the illegal hauls made by Black-

47. Charles Woodmason, *The Carolina Back Country on the Eve of the Revolution—The Journal and Other Writings of Charles Woodmason, Anglican Itinerant*, ed. by Richard J. Hooker (Chapel Hill, 1953), pp. 80-81.

48. Oliver, p. 10.

49. Woodmason, p. 76.

50. Lefler, pp. 57-61.

beard in 1718.⁵¹ Other instances of corruption could be mentioned.

As late as 1750 there were few settlers in the piedmont and western parts of North Carolina. In 1729 the population of the state amounted to only 30,000 whites and 6,000 Negroes huddled along the tidewater area of the state. At this time it was the most sparsely settled of the American colonies.⁵² The land of the western part of the state represented some of the best remaining open land available at the time for settlement. As early as 1670, John Lederer had explored the region along the Yadkin and reported that it was a land rich in minerals which could be used to advantage: "Many other rich commodities and minerals there are undoubtedly in these parts, which if possessed by an ingenious and industrious people, would be improved to vast advantage by trade".⁵³ At the time of Lederer's trip, the land was totally inhabited by Indians, whom he had to bribe constantly to stay alive.

By 1752 the population of North Carolina had increased to 50,000; in 1755 it was 80,000; by 1765 it had jumped to 120,000 and by 1775 to 345,000.⁵⁴ The principal reason for this rapid growth was the opening of the Piedmont to immigration. The Scottish Highlanders poured into the upper Cape Fear region; at the same time Scotch-Irish* and Germans began to flood into the Yadkin valley chiefly from Pennsylvania. The groups of settlers, too poor to buy substantial tracts of land in Pennsylvania, headed for the cheaper land of North Carolina, following what came to be known as "The Great Philadelphia Wagon Road" which stretched from Philadelphia to Salisbury, N. C. From 1750 to 1800 western North Carolina received the bulk of the overflow population that the northern states could not handle.

Among the German settlers who were predominantly Lutheran and Reformed, appeared one large homogeneous group—the Moravians. In 1752 Lord Granville, owner of a vast portion of western North Carolina, suggested to the Brethren that they might settle in North Carolina where a large tract of land might be purchased cheaply. August Gottlieb Spangenberg, the former leader of the short-lived colony in Georgia, was selected to lead an expedition to North Carolina to select 100,000 acres of fertile land preferably on

51. Hugh F. Rankin, *The Pirates of Colonial North Carolina* (Raleigh, 1965) pp. 43-61.

52. Lefler & Newsome, p. 70.

53. John Lederer, *The Discoveries of John Lederer*, ed. by William P. Cumming (Charlottesville, Va., 1958) pp. 22-29.

54. Lefler and Newsome, p. 71.

*These were actually Scotlanders who had lived for a time in Ireland. Therefore, they should more properly be designated as "Scottish" rather than the improperly used Scotch-Irish.

a navigable river.⁵⁶ The party left Bethlehem, Pa. on August 25, 1752, but did not find the "first piece of land that seemed suited to our purpose" until the first of November.

At the end of December, Spangenberg and his party came upon the land which was ultimately chosen as the best—"The Three Forks of the Yadkin." He wrote:

Towards the end of the year we came into this neighborhood, and found a 'body of land' which is probably the best left in North Carolina. If we had had a true account of this in the beginning, perhaps we would not have gone to the Catawba nor beyond the Blue Mountains to the New River, but doubtless the Lord ordained that in ignorance of this we should take up those other thousands of acres, which will in some way serve His purpose. The land on which we are now encamped seems to me to have been reserved by the Lord for the Brethren.⁵⁷

This tract of land "reserved by the Lord for the Brethren," is the present location of Winston-Salem and comprised most of what is now Forsyth County. Spangenberg immediately proposed that the tract of land be called "Wachovia": "Why should we not call it Wachau (the German for Wachovia) and so renew that name?" Wachau was the place in Austria from which Count Zinzendorf's family had originally come and means "Meadow-Stream".⁵⁸

Spangenberg was a scrupulous organizer and had a well-trained eye for evaluating the land he had found. For having been on the land for only a few weeks, his report contained an amazing understanding of the utility of the land:

It lies in Anson County, about ten miles from the Atkin, on the upper road to Pennsylvania, some twenty miles from the Virginia line. A road is being built from here to a Landing, to which tools can be brought in boats from Cape Fear, and then be hauled further into the country.

This tract lies particularly well, It has countless springs, and numerous fine creeks; as many mills as may be desired can be built. There is much beautiful meadow land, and water can be led to other pieces which are not quite so low. There is good pasturage for cattle and the canes growing along the creeks will help out for a couple of winters until the meadows are in shape. There is also much lowland which is suitable for raising corn, etc. There is plenty of upland and gently sloping land which can be used for corn, wheat, etc.

On part of the land the hunters have ruined the timber by fire, but this is no disadvantage for a wise farmer will cultivate this part first, as it is already cleared, and will so spare the fine woodland.

There is also a good deal of barren land, and it would probably be correct to say that the tract is one half good, one quarter poor, and one quarter medium. But all the land in N. C. is mixed in this way, one can hardly find 600 acres that do not include some barren land.

56. Davis, pp. 32-33.

57. "Short Account of the Journey of Br. Joseph and His Party to Carolina," *Records of the Moravians in North Carolina*, ed. by Adelaide Fries, et. al, I, (Raleigh, 1922-1966), pp. 30, 59.

58. *Ibid.*, Lefler and Newsome, pp. 79-81.

There is also stone here, suitable for building purposes, and Br. Antes thinks mill-stones can also be found.

The hills here are not large, and not to be compared with those in the other tracts we have taken up. Most of it is flat, level land; the air is fresh and healthful; the water good, especially from the springs, which are said never to fail in summer.

The laws of this country reserve to us the rights of pasturage, hunting and fishing on our land excluding all other persons. In the beginning we will need a good, true, untiring, trustworthy forester and hunter, for the wolves and bears must be exterminated if cattle raising is to succeed. The game which is found here, however, will help supply the table of the first settlers.

Everybody who knows the country says that this is the only place where we could find so much good land together, and decidedly the best land yet vacant. Our impression is the same.

After returning to consult with the Moravian officials in Bethlehem, Spangenberg purchased the piece of land in August, 1753, 98,985 acres for L500 sterling and an annual quit rent of L148 9S. 1/2 d.⁵⁹

On October 8, 1753 fifteen men left Bethlehem, Pa. to begin the North Carolina settlement. Eleven of these men were to settle permanently, while the remaining four were to serve as guides for other groups of Moravians who would choose to move to Wachovia. On November 17 this group arrived in Wachovia and, finding an abandoned log cabin built by Hans Wagner, established a camp which they called Bethabara, or "The House of Passage". During this winter and the spring of 1754 these men built a small town and began growing crops on the land. By the end of 1755 the hard working Brethren had built a thriving community which had already become a center of trade and aid for surrounding neighbors. At this time Bethabara consisted of the following: A **Gemeindehaus** (meeting house), Single Brothers' House, mill, smithy, copperage, two bridges, tool house, brick kiln, pottery, tannery, wash house, tailor's shop, and six houses.⁶⁰

When this first group arrived in the Yadkin valley there already were numerous people settled on the land and in the surrounding area. These people became dependent upon the fine craftsmen who lived and worked in Bethabara. In 1755 a palisade was built around Bethabara and the fortified settlement soon became a refuge for neighbors during conflict with the Indians. From 1755 to 1760, when the Cherokee were defeated at Fort Dobbs near Statesville, there were occasional skirmishes with the Indians in Wachovia, although there was never a direct attack upon Bethabara.⁶¹

In North Carolina the Moravians continued their peculiar customs. Although the plan was to make Wachovia a farming

59. *Ibid.*

60. Davis, pp. 41-44.

61. *Ibid.*, pp. 51-53.

area, the Indian troubles urged the issue to establish the safer, close-knit communal villages as had been the Moravian custom elsewhere. In addition, special privileges extended by the colonial Assembly of N. C. enabled them to continue their practice of not taking oaths (serving on juries) and not bearing arms. Also such ancient customs as the Christmas candlelight service, Love Feast, Easter sunrise service, age and sex graded choirs and musical services were carried over from older Moravian practices.⁶³

At the same time, plans were being made to extend the settlement of Wachovia by establishing additional villages. In 1759 the farming village of Bethania was settled by eight couples. In February 1765 a site was selected for the building of Salem which was to be the permanent settlement town. During 1765 workmen lived at the Salem site and built the first ten buildings which were to form the necessary nucleus for the new town. With the consecration of the Salem meeting house in 1771 the new town was officially opened for new residents. By 1772 Salem had become the largest of the three settlements.⁶³ In addition to Salem, other settlements were established at Friedberg, Hope and Friedland between 1769 and 1775 with meeting houses being built at each location.⁶⁴

Thus by the time of the American Revolution the Moravian Brethren were firmly established in Wachovia along the Yadkin. Not only was the land being farmed, but also several villages living on the Moravian communal system were functioning smoothly. Under this system (like communism) the land belonged to the congregation and was administered by the official bodies of the church for the common good of each member of the community. The **Aeltesten Konferenz** was responsible for spiritual affairs while **Aufseher Collegium** cared for the temporal life of the community. Through the extensive powers given these bodies, an extremely strict, and sometime, harsh control was maintained over the community and its inhabitants. These bodies could control such items as marriage arrangements, wages, prices, and land holding. Finally, the Moravian heritage of extensive liturgy and fine music was being further developed in Wachovia.⁶⁵

Consequently, by the close of the colonial era in North Carolina, the colony was rather sparsely settled. However, large numbers of Scotch-Irish and German immigrants were pouring into the Piedmont and western sections of the state. Among the Lutheran, Reformed, and Quaker religious groups came the Moravians, who settled on a large tract of land

63. *Ibid.*, pp. 56-59; Adelaide Fries, et. al., *Forsyth, A County on the March* (Chapel Hill, 1949), pp. 121-124.

64. Fries, pp. 125-126.

65. Davis, pp. 61-68.

which they intended to be separated from outside colonial life. Villages and settlements were organized along the earlier European lines of Herrnhut, so that by 1776, it appeared as if a small, isolated and immune pocket of European Moravianism had been solidly shaped in the wilderness. It also seemed that this settlement had become static and unchanging. However, hardly before the last nails had been hammered in the original buildings at Salem, new and revolutionary influences were being shaped on the horizon.

II.

THE METHODIST INVASION OF NORTH CAROLINA, 1736-1780

As John Wesley reached England on his return from America on February 1, 1738, he wrote in his Journal:

It is now two years and almost four months since I left my native country, in order to teach the Georgia Indians the nature of Christianity; But what have I learned myself in the meantime? Why, (what I the least of all suspected) that I who went to America to convert others, was never myself converted to God.⁶⁶

Wesley thus bleakly viewed his endeavors in America as entirely futile. His estimation, in view of his influence on others, was not far from wrong.

When his ship landed, Wesley learned that the day before his close friends at Oxford, George Whitefield (1714-1770) had left for Georgia. He had become a defender and later a member of the same "Methodist" Holy Club to which the Wesleys had belonged at Oxford. For three years Whitefield had been under the direct influence and in close association with the Wesleys. Born in 1714 to a family of innkeepers, Whitefield, unlike Wesley, had to overcome extremely poor circumstances to attend Oxford. When he finally reached Oxford, he began to live under the "Rule" of a Methodist life as had Wesley. When he was twenty in 1735 he felt that he had been converted and thus began to preach. While in America, Wesley wrote appealing to Whitefield to follow in his steps to America. This prospect caught the adventurous desire of the young man, so that in early 1738 he responded. Whitefield was a Methodist, but with a difference. Therefore, the second experiment of Methodism came to America. However, Whitefield's tour of duty was to be far different from that of Wesley.⁶⁷

Even before Whitefield reached America, he had become popular as an evangelical preacher. His popularity had already spread to the colonies as well as in England. Thus, when he arrived in Savannah, Georgia in 1738, he soon found, unlike Wesley, that crowds thronged to hear him. This was to be the case throughout the thirty years of his ministry in England and America. However, he also soon gained a reputation as humanitarian, since he established an orphanage in Georgia to care for homeless children.⁶⁸ Wherever Whitefield went in the colonies, he stirred up the populace with his evangelical sermons and then urged their attention to humani-

66. Wesley, I, pp. 75-76

67. Stuart C. Henry, *George Whitefield: Wayfaring Witness* (New York, 1957), pp.

13-31

68. *Ibid.*, pp. 32-41

tarian causes.

Whereas Wesley's efforts had been limited to South Carolina and Georgia, Whitefield traveled throughout the colonies spreading his evangelical doctrines. In the course of his stormy career, he made visits to North Carolina in 1739, 1748, 1755, and 1764. Although Whitefield was never a regular "Methodist" preacher, meaning that he was not a representative of an official Methodist body, he imbibed many of the doctrines and practices which were later to become characteristic of American Methodism. This, coupled with his background in the Methodist Society at Oxford and his close association with John Wesley, makes him the first to bring Methodism in name to North Carolina.

Whitefield's travels and observations in North Carolina help to explain the conditions which brought rise to the development of Methodism in the colony. On December 19, 1739 he first arrived in North Carolina passing on his way from Philadelphia to Georgia. He was "affectionately" received by a certain colonel O...n, who told the young minister that his reputation had already spread to North Carolina by means of a Virginia newspaper which had condemned Whitefield's work. He recorded in his **Journal**:

This is not the first time by many, that I have found the advantages of the things my adversaries have inserted in the public papers. They do but excite the people's curiosity, and serve to raise their attention, while men of seriousness and candour naturally infer that some good must be doing where such stories and falsities are invented.⁶⁹

Whitefield's observation was correct, since he was told that following the adverse articles, some had "wished that I would come thither".

From the Colonel's house near the Virginia-North Carolina border, Whitefield passed on to Edenton, "a little place, beautifully situated by the water side". Because of poor weather Whitefield had not planned to preach here, "but about noon, the sun shining bright and dispelling the mist, at 3 o'clock we went in a pettiagua over the sound (Albemarle) and were nearly seven hours in our passage" (12 miles). From the landing point, Bell's Ferry, he proceeded to Bath-Town, a distance of fifty miles:

It was by far the longest stage, and the roads are the worst we have had, since we began our journey. The ground, most part of the way, was wet and swampy, the country uninhabited, and a very great alteration was discernable in the climate. . . We observed a variety of birds; and in the evening, heard the wolves howling like a kennel of hounds . . .⁷⁰

When Whitefield finally arrived in Bath, he sent to the minister of the place, and had (sic) some conversation

69. George Whitefield, *Whitefield's Journals*, ed. by William Wale (London, n.d.) pp. 370-371

70. *Ibid.*, pp. 371-374

with him last night. Preached about noon, to nearly a hundred people, which, I found was an extraordinary congregation, there being seldom more than 20 at church. I felt the Divine presence, and did not spare to tell my hearers that I thought God was angry with them, because He had sent a famine of the Word among them for a long while, and not given them a teaching priest.⁷¹

This passage indicates the great popularity of Whitefield even in this secluded North Carolina village, as well as his fearless audacity in prophesying to the people to whom he preached.

From Bath, Whitefield crossed the "Pamlico" river (5 miles wide) and rode toward "New Bern" where he crossed the New (Neuse) river to arrive in the town on Christmas day, 1739. Whitefield discovered lamentable religious practices in New Bern:

Went to public worship, and received the Holy Sacrament, which was celebrated in the Court House; but mourned much in spirit, to see in what an indifferent manner everything was carried on.

Consequently, he followed his usual course with astonishing results:

.... in the afternoon when I read prayers and preached, He (God) was pleased to shew that He had heard me, for I scarcely know when we have had a more visable manifestation of the Divine Presence since our coming to America. The people were uncommonly attentive, and most were melted into tears * * * This unexpected success rejoiced me the more, because I looked upon it as an earnest of the future (sic) and more plentiful effusions of God's Spirit in these parts. I believe that whenever the Gospel is preached in these parts with power, it will be remarkably blessed. I have scarcely heard of one faithful minister sent over amongst them; and how shall they believe on Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, unless they are sent by and taught of God? Oh how it will rejoice me to hear that some poor soul this day was born again. Then it would be Christmas day indeed.⁷²

Thus Whitefield incisively described the conditions which prevailed in North Carolina until the American Revolution and those which many observers before and after also found.

After having such sweet success at New Bern, Whitefield decided to remain there a few days to follow up his initial work. First, he wrote the local minister in protest, upon learning that there was a "dancing-master" in the town and the minister had done nothing. He wrote:

It grieves me to find that in every little town there is a settled dancing master, but scarcely any where a settled minister to be met with: such a proceeding must be of dreadful consequence to **any**, especially a **new settled** province. All governments, if it were only from a policy of human policy, ought to put a stop to it: for such entertainments altogether enervates the minds of people, insensibly leading them into effeminacy, and unfitting them to endure those hardships, and fatigues, which must necessarily be undergone, to bring any province to perfection. True religion alone exalts a nation; such sinful entertainments are a reproach, and

71. *Ibid.*, p. 274.

72. *Ibid.*, pp. 374-375.

will, in time, be the ruin of any people.⁷³

The next day Whitefield made another discovery:

I believe there may be hundreds of children in this province unbaptised, for want of a minister. Oh, that the Lord would send forth some who, like John the Baptist, might preach and baptise in the wilderness! I believe they would flock to him from all the country round about.⁷⁴

The following day Whitefield visited the Negroes around the town and revealed his deep humanitarian interests:

This more and more convinces me, that Negro children, if early brought up in the nurture and admonition of the Lord, would make as great proficiency as any white people's children. I do not despair, if God spare my life, of seeing a school of young Negroes singing the praises of Him who made them, of thanksgiving.⁷⁵

Although many of Whitefield's dreams became realities, this last one never did.

On December 28 Whitefield left New Bern and on the same day arrived at New Town (?) somewhere on the Cape Fear river, saying, "We rejoiced greatly that the Lord had brought us so far on our journey, and had not suffered us to go out of our way through so many almost uninhabitable woods, nor so much as to hurt our feet against a stone." Here once again, Whitefield preached in the Court House "to many as could be expected at so short a warning. There being many Scotch among the congregation, who lately over to settle in North Carolina, I was led. . . to remind them of the necessity of living holy lives. . ." ⁷⁶ Thus ended Whitefield's first trip to North Carolina.

Although Whitefield's visits to North Carolina were short and infrequent, he was almost single-handedly responsible for a limited revival of religion which began in the colony. When he returned to the colony in 1748, his impression of the religious condition had not changed: "I am here, hunting in the woods, these **ungospelized** wilds, for sinners."⁷⁷ His complaint was the same one often repeated throughout North Carolina's colonial history: The Established church was not doing enough. Ministers were too few, and the ones who did come could not fulfill the spiritual needs of the colonists. However, it seems from Whitefield's account that his type of evangelical preaching would be well received. His speculations were later to be well confirmed by the coming of Methodism to North Carolina.

In the meantime, however, Whitefield had gathered a considerable following in North Carolina. One of the missionaries of the Society for the Propagation of the Gospel, James Reed, was soon to learn how firmly entrenched Whitefield's

73. *Ibid.*, p. 276.

74. *Ibid.*

75. *Ibid.*, p. 377.

76. *Ibid.*, pp. 377-378.

77. Grissom, p. 28.

sporadic work had become. Reed was pastor of the Christ Parish Episcopal Church in New Bern, N. C. from 1752-1777. Although the Christ's Parish had been established in 1715, the first church had not been built until 1750, with Reed becoming the first pastor in 1752.⁷⁸

In his report for 1760, Reed complained that he would be unable to report the number of members of the Church of England for more than a year hence, because of the large number of Dissenters in his parish. He wrote:

I cannot pretend at present to be very exact, there are too many that can hardly be said to be members of any particular Christian society, and great number of dissenters of all denominations came and settled amongst us from New Eng'd particularly, Anabaptists, Methodists, Quakers and Presbyterians, the Anabaptists are obstinate, illiterate and grossly ignorant, the Methodist, ignorant, censorious and uncharitable, the Quakers, rigid, but the Presbyterians are pretty moderate except here and there a bigot of rigid Calvinist.⁷⁹

This is the earliest known mention of the presence of Methodists in North Carolina.

One year later, Reed was having even more trouble with Dissenters, especially the Methodists:

The Methodists of late have given me a good deal of trouble, along the borders of my parish by preaching up the inexpediency of human learning and the practice of moral virtue and the great expediency of dreams, visions, and immediate revelations. I have labor'd much to stop their progress and I thank God with great success. . . .

Then Reed begs the Society to send him some small tracts which he could distribute to his parishioners to "prevent the poor ignorant people from being deluded. . ."⁸⁰

Once again in 1761 Reed wrote to the Secretary of the Society still begging for some pamphlets to distribute "to confute and expose such visionaries" as the Methodists. He then gave the reasons for the great difficulty in his work:

. . . . My parish is at least 100 miles in length and it is exceeding difficult for a single clergyman to discharge his duty faithfully, amongst an illiterate people, living dispersed in such a vast extent.

He also reports the "fervor" of the Methodists had abated and that "the little ground they had gained in this country, I verily believe, will in a few months be totally lost." Once again he explained that "these strolling teachers" came from New England and that their principal "study and endeavor is to render both the ministers and liturgy of the Church of England as odious as possible that themselves and their doctrines may meet with a better reception."⁸¹

Three years later in April, 1764, Reed finally received the

78. This information on Reed appears on a plaque entitled "Parish History," which is placed at the entrance of Christ Parish Episcopal Church, New Bern, N. C.

79. James Reed to the Secretary, New Bern, June 26, 1760 in W. L. Saunders (ed.), *The Colonial Records of North Carolina 1629-1776*, VI (Raleigh, 1888), 265.

80. James Reed Missionary in Craven County, to the Secretary, June 25, 1761, *Ibid.*, VI, 565.

81. James Reed, Missionary in Craven County, to the Secretary, Newbern, December 26, 1761, *Ibid.*, VI, 594-595.

pamphlets and tracts for which he had originally asked in 1760. Then he continued,

For tho' the heat of the Methodists be considerably abated, yet the distribution of such tracts will be of great service, in confirming the wavering and preventing the people from running into extremes for the future. . . .⁸²

During the same year George Whitefield passed through New Bern once again and on November 18, at the request of the populace, preached "to a very numerous congregation." Although Reed could not be present, he gave a full description of Whitefield and his sermon.

As I was obliged at that time to attend one of my chapels about 35 miles from New Bern, I had not the satisfaction of seeing and hearing this surprising minister. He complains much I am told of an Asthma, tho' fat and looks well, and therefore preaches but seldom and never reads Prayers at the same time, this was the only place he preached in this Province, nor can I learn that he had preached either in Maryland or Virginia, or at any place before, since he had left New York. I desired a particular friend to give due attention to his discourse and collect the heads as well as he could and find that he kept quite clear of Enthusiastic rant and within the bounds of decency, till towards the close when he got to raving and in the opinion of the most competent Judges, spoiled the whole in his conversation with the Parish Clerk, he mentioned the particular number of small tracts, which the Society had sent me, and seemed to intimate that in my letter to the Society, I had improperly called the enthusiastic sect in these parts by the name of Methodists, for that none were properly called by that name but the followers of himself and Mr. Wesley. Tho' with submission to Mr. Whitefield, granting that they were not his immediate disciples and followers, I do affirm, they sprung from the seed which he first planted in New England and the difference of the soil may perhaps have caused such an alteration in the fruit that he may be ashamed of it, however, upon the whole I think his discourse has been of some real service here, for he particularly condemned the re-baptizing of adults and the doctrine of the irresistible influence of the spirit for both which, the late Methodists in these parts had strongly contended and likewise recommended infant Baptism, and declared himself a member and minister of the Ch. of England.⁸³

Reed's conclusion about the local Methodists was probably correct, even though Whitefield did not wish to claim these apparently extravagant believers.

In 1767 Charles Woodmason, another Anglican missionary located in South Carolina, also reported the presence of Methodists in Carolina:

The reason why my congregation is not larger, I am told is that there are a gang of Baptists or New Lights over the River to whom many on that side resort—And that on Swift Creek 10 miles below, a Methodist has set up to read and preach ev'ry Sunday—Both of them exceeding low and ignorant persons—Yet the lower class chuse to resort to them rather than to hear a well connected discourse.⁸⁴

82. James Reed, Missionary in Craven County, to the Secretary, New Bern, June 21, 1764, *Ibid.*, VI, 1047-1048.

83. James Reed to the Secretary, New Bern, December 21, 1764, *Ibid.*, VI, 1060-1061.

84. Woodmason, p. 20.

Woodmason's reports, along with those of Reed, represent the only known records of Methodists in North Carolina prior to the coming of the official itinerants of Methodism. However, one authority, the early preacher and Methodist historian, Jesse Lee, wrote that "previous to the year 1766, some of the members of the Methodist Society from Europe settled in the United States, but were scattered about as sheep having neither fold nor shepherd".⁸⁵ These scattered Methodists may account for the early presence of men claiming that faith in North Carolina.

The story of how Methodism, the official organization, came to America is quite complicated and need not be retold here. However, a few facts are necessary to understand how the Methodist Society arrived in and spread across the face of North Carolina. Shortly after John Wesley's Aldersgate experience he began spreading his evangelical doctrines from every pulpit open to him, from every hilltop where people could gather, and in every assembly where he was allowed a hearing. He was soon surrounded with a large number of friends and associates who supported him in the new work. Wherever he went he formed Methodist Societies within the context of the Church of England. Although the Welsh Methodists became an independent church in 1779 and the British Methodists in 1795, Wesley always insisted that his societies were not separate but rather an integral part of the Anglican Church. He himself always remained a member of the Church of England.⁸⁶

Soon some members of Wesley's societies began to move to America. Among those who made the trip were Robert Strawbridge, Philip Embury and Thomas Webb, all lay preachers. Around 1765 these three formed societies in the American colonies, thus marking the appearance of organized Methodism in this country.⁸⁷ Some authorities claim that the first meeting house in America was at New York, established by Philip Embury. Others claim that Robert Strawbridge established the first at Sam's Creek, Maryland. In any case the first Methodist Society was formed in 1765 or shortly thereafter.⁸⁸

By 1769 the Society in New York had expressed its desire to Wesley for a full-time itinerant minister. Consequently, at the Methodist Conference in Leeds, England, that year Wesley asked, "We have a pressing call from our brethren at New York, who have built a preaching house, to come over and

85. Elmer T. Clark, *Methodism in Western North Carolina* (Nashville, 1965) pp. 13-14.

86. Walker, p. 463

87. Manning Potts and Arthur Bruce Moss, "Methodism in Colonial America", *Methodism*, I, 74; Grissom, p. 27.

88. Grissom, p. 27.

help them. Who is willing to go?"⁸⁹ In response, two young adventurers named Joseph Pilmoor (1739-1825) and Richard Boardman (1738-1782) offered themselves for the task. These were the first two officially appointed Methodist preachers for the New World. Both men, after arriving in the New World, from 1769 to 1772 limited themselves to preaching in the New York-Philadelphia area.⁹⁰

Pilmoor was the first of the preachers to head toward the South. On May 8, 1772, he headed for Charleston, S. C. After preaching in New Jersey, Maryland, and Virginia on September 27, 1772, Pilmoor entered North Carolina. As such he was the first regularly appointed itinerant to enter the state. After following difficult roads over a long distance, Pilmoor spent the night inside North Carolina. The first night, there were several young men who came to speak with him: "We spent our time in agreeable conversation, singing, and prayer". The following morning Pilmoor was surprised to find that people were arriving at the house to hear him preach. After joining in prayer with these people, he set off for Currituck Courthouse where he preached again, reporting:

... As the people gathered sooner than I expected, I began without delay, and declared to churchmen, Baptists, and Presbyterians, **He shall baptise you with the Holy Ghost and with fire, and God made His word like an hammer that breaketh the rock in pieces.**⁹¹

That night he stayed with a certain Col. Williams where he "found one of the prettiest places I have seen in North Carolina". The following day he preached in a small chapel five miles away where he met a man who had known him in Philadelphia and since had moved to North Carolina. Then Pilmoor returned to Virginia.⁹²

On December 17, 1772, Pilmoor returned to North Carolina and once again preached at the Currituck Courthouse. Pilmoor wrote in his **Journal**:

I felt my heart greatly affected with tender concern for the people in this Province who are in general as sheep having no shepherd. It is two hundred miles wide, and is settled near four hundred miles in length from the sea, and the Church established as in England; yet in all this country there are but eleven ministers! O that the great master of the vineyard would raise up and thrust our laborers into his field such as will not hold their peace day nor night, but constantly run to and fro that the knowledge of God may be increased, and poor wandering sinners brought into the fold of Christ.⁹³

This observation of religious conditions in North Carolina rings of the same complaint as that of Whitefield, Wood-

89. Orion N. Hutchison, *A History of Harrison Methodist Church, 1785-1955* (unpublished), p. 2.

90. Potts and Moss, "Colonial America," *Methodism*, I, 80.

91. Joseph Pilmoor, *The Journal of the Rev. Joseph Pilmoor* (copied by Rev. Cornelius Hudson and Mahlon G. Moyer) from a copy at the World Methodist Building, Lake Junaluska, N. C. I, p. 185.

92. *Ibid.*, pp. 186-196.

93. *Ibid.*, p. 202

mason, and Reed, covering more than thirty years. It also is not unlike the zeal and optimism in the receptiveness of the people as expressed by Whitefield in 1739.

On the way to South Carolina, Pilmoor then followed the route which Whitefield had taken in 1739. What he observed along the way was not greatly different from what Whitefield found. In Edenton, he found, "The church, a poor damp, dirty place, where they have only preaching once in three weeks. . ."

When Pilmoor preached here, "The word was sent with power to many of their hearts, and caused them to weep plentifully for their sins."⁹⁴ Then he crossed the Albemarle Sound on a ferry, as had Whitefield. In Bath he found a "pretty little church, but this Parish like many others has no minister! I have passed through four counties and am now in the fifth, and not one church minister in them all!"⁹⁵

In Newburn (New Bern), Pilmoor made a pleasant discovery, one which he had not expected. He reported:

At the appointed time I went to the Court-House and had the genteelest congregation I have seen since I left Philadelphia. Several of them invited me to their houses and behaved with the utmost politeness and civility.

And then came the most astonishing observation:

In all my travels through the world I have met with none like the people of Newburn! Instead of going to Balls and assemblies as people of fashion generally do, especially at this season of the year, they came driving in their coaches to hear the word of the Lord, and wait on God in His ordinances!⁹⁶

For the religiously backward North Carolina this was most extraordinary behavior. Perhaps Whitefield's advice to the minister of New Bern in 1739 to get rid of the dancing-master had brought great results!

Because of the itinerant, constantly moving nature of the ministry as practiced by the early Methodists, the new religion was spread far and wide throughout the settled regions of America. These "circuit riding" preachers began the practice of following the populace wherever it went, even to the most remote settlement. Colonies such as North Carolina where there was still a lack of ministers, as shown above, were ripe for "religion." As the characteristic itinerant ministry of Methodism developed, it became possible as never before for large areas to be served by a minister. Not only this, but the practice of recruiting "local preachers", aided in the development. While the official circuit rider could visit the local congregation only occasionally, the local preacher who was a resident of the community could lead the worship and spiritual life of the Society. In addition, wherever Methodism went,

94. *Ibid.*, p. 204

95. *Ibid.*, pp. 206-207.

96. *Ibid.*, pp. 208-209.

small societies or class meetings were organized. This was a small group of Christian neighbors who banded together for the common welfare of each member. It "would gather regularly to inquire as to the state of the religious progress of each person."⁹⁷

Another reason for the early success of Methodism was the well-oiled organization shaped under the leadership of Francis Asbury, the first Bishop of American Methodism. Asbury, who arrived in America in 1771, was a prime mover in the first Methodist Conference held at St. George's Church in Philadelphia on July 14, 1773. At this conference it was found that there were 1,160 Methodists in all of America, pastored by only 10 fully-appointed ministers. In order to better serve the existant societies and to organize more, the loosely connected societies were divided into circuits at this first conference. All of the circuits were responsible to the one national conference.⁹⁸ In this year Robert Williams was appointed to the Petersburg, Va. circuit. During this year Williams extended the circuit into North Carolina and organized the first Society in the state.⁹⁹

Three years later at the Baltimore Conference of May 21, 1776, the Carolina Circuit, presumably consisting of North and South Carolina was first established. At the end of this year the North Carolina area was reported to have 683 members. At the end of 1777, there were 940 members reported for the state. In May 1777 the North Carolina Circuit first appeared on the minutes.¹⁰⁰ However, the rapid growth pattern of Methodism was slightly retarded by the intervening American Revolution. At the beginning of hostilities, John Wesley wrote a letter to America urging peace. This aroused the opposition of rabid revolutionaries. In addition, many Methodists conscientiously objected to war and would not participate. These two factors caused Methodism to come under fire and to halt in its dynamic growth pattern.¹⁰¹

When the smoke of battle had cleared, however, Methodism began to pick up the pieces and advance again. In 1778 North Carolina was divided into three circuits; Roanoke, Tar River and New Hope, which extended only to Chatham, Orange, and Wake Counties. In 1779, 1,467 Methodists were reported for North Carolina, while 2,279 were listed for 1783 and 3,271 for 1784.¹⁰² By 1784 there were almost 15,000

97. Lawrence Sherwood, "Growth and Spread, 1785-1804", Bucke, *Methodism*, I, 364-366.

98. Potts and Moss, "Colonial America", *Methodism*, I, 115.

99. Clark, p. 15.

100. Potts and Moss, "Colonial America", *Methodism*, I, 130.

101. Grissom, p. 72.

102. *Ibid.*, p. 64; Potts and Moss, "Colonial America", *Methodism*, I, 131; William K. Boyd, *Methodist Expansion into N. C. After the Revolution* (Durham, 1916), p. 37 (Trinity College Historical Papers, Series 12)

Methodists spread over a large area in America.

The problem of providing enough ministers and administering this large organization had become extremely acute. It should be remembered that Methodists at this time were still members of the Church of England, and their ministers were **only those ordained by the Anglican Church**. The problems of administering the sacraments had become an impossible task. Thus, the demand for the ordination of lay Methodist preachers became so strong by 1784 that Wesley could no longer reject the plea. Therefore, on September 2, 1784, he ordained Richard Whatcoat and Thomas Vasey as Presbyters ("Elders") for America with the assistance of Thomas Coke. Then with the assistance of James Creighton, an Anglican Presbyterian, he ordained Thomas Coke a superintendent for America.¹⁰³

When these three men arrived in America, a conference was convened at Lovely Lane Chapel in Baltimore, Maryland, December 24, 1784. About 60 of the 83 active ministers in America attended this meeting, which became known as the "Christmas Conference" or the First General Conference. Coke and Francis Asbury were elected by those present to be "Superintendents" of the church. Dr. Coke then ordained Asbury, which in effect created a new church. According to Jesse Lee, a famous Methodist minister, a few years later:

At this conference we formed ourselves into a regular church, by the name of the Methodist Episcopal Church, making at the same time the Episcopal Office elective and the elected superintendent amenable to the body of ministers and preachers.¹⁰⁴

Thus life was breathed into the first Methodist Church, with a separate and independent existence, and the first national religious organization in the United States.

While the new church was being created, Methodism continued to advance across North Carolina. By 1780 a new circuit was established in western North Carolina called the "Yadkin." That same year Andrew Yeargan was appointed the first official preacher to the Yadkin valley. This circuit extended "up the Yadkin River to the Blue Ridge, up the Catawba to its source, and across the Blue Ridge, into Buncombe County, and as far south as the South Carolina line."¹⁰⁵ By 1783 more circuits had been established in the western part of the state. That year the state claimed 2,229 Methodists and 19 of the 70 ministers in the entire church.¹⁰⁶ Methodism at this time was growing more rapidly in the South and more particularly in North Carolina than any-

¹⁰³. Hutchinson, p. 6.

¹⁰⁴. Jesse Lee, *Short History of the Methodists in the United States* (Baltimore, 1810), p. 94.

¹⁰⁵. Grissom, pp. 63-94.

¹⁰⁶. *Ibid.*, pp. 95-108; Boyd, p. 40.

where else in the young nation. In 1784 of the 14,988 Methodists in the United States, 13,381 of them were below Mason and Dixon's line.¹⁰⁷

Thus by the early 1780's and the close of the Revolutionary War, Methodism had invaded the entire American nation and had begun its process of evangelism and organization in every nook of settled America. The new church had thrust into the backward state of North Carolina and in a few short years had become one of the important religious sects within the state. These unabashed evangelicals filled in the gap which had been allowed to remain unbridged by the Anglican Church. Furthermore, Methodism had approached the very gates of the isolated Moravian settlement in Wachovia. The time had become ripe for Methodist-Moravian interaction and conflict.

107. *Minutes of the Methodist Conference Held Annually in America from 1773 to 1794 Inclusive.* (Philadelphia, 1795), p. 612.

III.

THE METHODIST INVASION OF WACHOVIA, 1781-1800

As indicated above, organized Methodism extended into North Carolina with the establishment of the Carolina circuit in 1776. With the appointment of Andrew Yeargan to the newly formed Yadkin circuit in 1780, Methodism, as an official body, entered the Yadkin valley and consequently Wachovia.¹⁰⁸ From 1780 until 1830 all that composed Wachovia lay within the bounds of the Yadkin circuit. From the time Yeargan first entered the Yadkin valley, Methodism became a dynamic, growing institution that impinged further and further upon the isolation and the solidarity of the Moravian stronghold.

Even before the arrival of Yeargan in 1780, the seeds were planted in Wachovia for the growth of Methodism. The Moravian Brethren did not own all the land which bordered along the Yadkin in what is now Forsyth county. Rather their holdings were limited to the land bound by the branches of the Muddy Creek. Consequently, there was a great deal of rich farming land remaining in the corridor between the Moravian holdings and the Yadkin river. In addition, the land surrounding the entire tract was well fed by numerous streams and consisted of rich land. Therefore all of these areas were open for settlement by non-Moravians.

In fact, prior to the arrival of the Moravians, these were several English settlers with functioning farms southeast of Wachovia along the river. By 1763 there was an English settlement near what is now Clemmons, N. C. In that year, at the request of the English settlers, Brother Ettwein, a Moravian minister, began holding preaching services in English at the settlement in the home of John Douthit.¹⁰⁹ In 1774 the settlers offered to build a schoolhouse in the area if the Moravians would provide a married couple to take charge of it. The following year, 1775, the Moravians reported concerning the settlement:

... a community of interests has developed which is very promising. The friends there have united in laying up a log house for school and meetings, and are busy with finishing it on the inside. We can further their plans with only an occasional visit, however, until the Lord puts us in position to give them better service.¹¹⁰

Throughout the period 1763-1780, the settlement grew constantly with most of the families coming from Carrolls Manor,

108. Alva W. Plyler, "The Early Circuit Riders of Western North Carolina," *Historical Papers of the Western North Carolina Historical Society* (1925), pp. 95-96

109. *Records of Moravians*, I, 268.

110. *Ibid.*, II, 810, 854.

Maryland.¹¹¹ Many of these Englishmen joined in the establishment of the Moravian Hope congregation whose first meeting house was begun in 1775 and completed in 1780.¹¹²

Thus prior to 1780 the religion of even the English settlers in and around Wachovia was that of the Moravians. Many of them even joined the Moravian church. However, following 1780 the work of the Moravians began to be undermined. On May 3, 1782, the Moravians made the first mention of the undermining influence:

The so-called Dunkards, and especially Methodists, seem to be trying hard to take over our people into their persuasion. The latter become constantly more busy in the neighborhood of Hope, but the last speaking with the members of that society did not show that any harm had been done. The best thing, under the circumstances, is for our own preachers to set forth the gospel, and leave the doctrines of Jesus, committed to us, to approve themselves to the hearts of men as the power of God.¹¹³

Before the Hope congregation had gotten itself established, it came under the fire of the invading "enthusiasm." However, the Moravians at this stage of conflict were quite confident of their position:

Concerning the Methodists it was agreed, that it is not our place to criticise them, or to warn our people against them. They will alienate from us none whose hearts are fixed on the Savior.

Shortly thereafter it was further agreed that there was no objection to baptizing the children of Methodists.¹¹⁴ The only further mention of the Methodists between 1782 and 1789 came in 1785 when it was reported that, "The preaching in Hope was attended by a number of Methodists, who listened attentively."¹¹⁵

It is obvious from these reports that Methodism was already rapidly developing in the Yadkin valley shortly after the arrival of Andrew Yeargan, the first circuit rider assigned to the area. Other evidences of the presence of Methodism in and around Wachovia come from the pen of Francis Asbury, the first bishop of American Methodism. Asbury (1745-1816) has often been called "The Prophet of the Long Road" because he rode throughout America hundreds of times in his work. According to one biographer, "He became the best-known man in America. He traveled more, knew more people, had a better knowledge of the roads and trails, towns and villages than any man in all the land."¹¹⁶ During his forty-five years of circuit riding Asbury passed through Wachovia at least twelve times and probably more.

111. *Ibid.*, II, 665.

112. Fries, Forsyth, p. 126.

113. *Records of Moravians*, IV, 1804.

114. *Ibid.*, IV, 1805-1807.

115. *Ibid.*, V, 2089.

116. Elmer T. Clark, *Francis Asbury: The Prophet of the Long Road* (Lake Junaluska, N. C., 1966), p. 12.

On February 17, 1783 Asbury wrote:

We proceeded to the Yadkin Circuit. It is well we are on this side of the Dan River, the late rains might else have prevented our going on for a season. On our route we passed through Salem, a Moravian town, well built after the German manner: everyone appeared to be in business. We lodged at Mr. Thomson's, a settler on the Moravian lands, which is a tract of sixteen miles square: neither was the cabin comfortable, nor our host pleasing.¹¹⁷

On this trip Asbury did not stop at a Methodist church in Wachovia. However, this is not surprising, since it would be impossible for him to stop at every preaching place along the way.

Again in February 1784, Asbury was headed for the Yadkin circuit when he suddenly had to halt his journey because of an inflamed toe. He wrote:

During my heavy affliction I could scarcely have met with a greater disappointment than my being unable to go to the Yadkin, but it might not be to any great purpose; and Providence was hindered.¹¹⁸

However, in January 1785 Asbury reached the Yadkin valley and visited several preaching places:

21st. After preaching at Thompson's (Forsyth Co.), and baptising some children, we set out for Short's (Rowan County). Travelling onward we came to a creek: It was so dark by this time that we could not find the ford; we rode back a mile, and engaged a young man who undertook to be our guide, but he himself was scarcely able to keep the way. We rode with great pain to Waggoner's chapel, and after pushing on through deep streams, I had only nine hearers; this was owing to the carelessness of the person who should have published the notice of our coming.

23rd. I had about one hundred hearers; . . . We lodged with F. C. who was very kind, although he could afford but one bed for three. The horses fared well. Next morning we set off, and came to Old Town instead of Salem: by the evening, we reached brother Hill's on the Yadkin circuit. Thus far the Lord has led me on; and I still hope to get along according to appointment.¹¹⁹

This passage not only indicates some of the difficulties of the circuit-riding ministry, but also reveals some of the early preaching places around Wachovia. Thompson's and Waggoner's Chapel could easily have been in the northeastern part of the present Forsyth county, although it is not certain. At the time there were many Thompsons and Waggoners living in the present Walkertown area, as there are many bearing this name still living in this section. If this be the case these preaching places probably contributed later to the establishment of Love's Methodist Church (1791) at Walkertown. Old Town, of course, was the name used for the Bethabara community. Hill's was probably in the western part of the country.

117. Francis Asbury, *Francis Asbury in North Carolina*, ed. by Grady L. E. Carroll (Nashville, 1964), p. 55.

118. Asbury, *North Carolina*, pp. 61-62.

119. *Ibid.*, pp. 65-66.

Once a year from 1787 to 1791 Asbury visited a place in Wachovia which became an extremely significant place in the history of Methodism both in the Yadkin valley and in America. On April 13, 1787, he first mentions visiting "McKnight's Chapel" where he "found a living people."¹²⁰ McKnight's Meeting House, presumably after a man named George McKnight, was located about a mile west of Clemmons, N. C.¹²⁰ Most authorities have felt that this George McKnight was the same person as the one buried at Sharon Methodist Church with the following inscription on his grave marker:

The memory of George McKnight Senu (Senior). Born July 8, 1765, Departed this life March 22, 1847. He livd (lived) 81 years 8 monts (Months) and 14 days. In Youth he Joind (joined) the Methode (Methodists) Then maryed (married) Got soffid (sophisticated) joined the Moravens (Moravians) Then moved to Stoks (Stokes) Had preaching in his oan (own) House.¹²¹

However, it is questionable that this is the man who initiated preaching at McKnight's meeting house.

The name McKnight first appears in 1766 on a map of Wachovia which shows that a man MacNight was a large landholder at the precise spot where the meeting house was later located.¹²² A second mention shows that George McKnight born in 1765 was a member of Hope Moravian Church from 1775 to 1783.¹²³ A third mention shows that "Br. Utley (Moravian minister) went to the Yadkin today, and tommorrow will preach in MacKnight's house, and visit the families of his auditors."¹²⁴ The conclusion is that the George McKnight of the Sharon graveyard was not the originator of McKnight's Meeting House. The problem can be solved by attributing the origin of the meeting house to the earliest McKnight, who apparently built the house before 1772 so that Moravians might preach near his home. Later when the Methodist invasion occurred, this elder McKnight became a Methodist, urging the early circuit riders to preach at his house. By then his son George had become a young man and also played a prominent part in the Methodist meetings. However, sometime after 1791 this young man became disgusted with the Methodists and became a Moravian, moving to the Sharon church community.

Near the same time another family became associated with the Methodists apparently at McKnight's meeting house. These were the Douthits, Douthids, or Douthads. The earliest member of this Irish family to come to Wachovia was John Douthit,

120. R. A. Taylor, "Early Methodism in and around Clemmonsville" (based on an article by W. A. Cooper of Raleigh, 1904), 1937 p. 1. Although there was a graveyard here in addition to the meeting house, no trace of the site remains.

121. Found on the gravestone of McKnight in the cemetery at Sharon Methodist Church in Forsyth county.

122. Record of Moravians, I, 311.

123. Ibid., II, 665.

124. Ibid., II, 672

Senior (1707-1784). Coming to America from Ireland in 1724, he was married to a Mary Wilson in 1738. In 1750, three years before the arrival of the Moravians, Douthit and his eleven children moved to the Yadkin valley and settled near Clemmons. His land holdings along with his son's, John, Junior, appear on a map of Wachovia in 1766, alongside that of George McKnight. When the Moravians first came to Wachovia, Douthit immediately showed his goodness by giving food and aid to the new arrivals. However, his goodness was overshadowed in the minds of the Moravians by the fact that he was addicted to drink. But this did not break the relationship between the Douthits and the Moravians. Shortly after the Moravians arrived, Douthit had a road built from his settlement to Bethabara. Later he caused a bridge to be built across the Yadkin. Finally in 1770 he caused another road to be built from his home to Salem.

This enterprising man was persuaded to become a Moravian in 1781, although all of his children had belonged to the Hope congregation for years. Even before he became a member, however, he had allowed Moravians to preach in his house "to the Brethren and friends of the English settlement." In fact, it was at his house in 1763 that the Moravians "held a meeting for the English neighbors living between the Wachau and the Yadkin." Douthit did not take communion with the Moravian until 1782, after which he died in 1784. At the time he was one of the wealthiest and most powerful men in the Yadkin valley.¹²⁵

John Douthit, Junior (1726-1799) was quite a different man. Born in Maryland and then moving with his father to the Yadkin in 1750, the younger Douthit also became a large landholder. When the Methodist influence reached Wachovia, he immediately became a Methodist and became a class leader, making his house a preaching place. At this time Douthit must have been associated with the McKnight meeting house also, because of the extremely close physical proximity. However, Douthit's failing was the same as his father's:

An infamous woman had found her way into the society, and seduced Douthit away, and he departed from his brethren and from God.

Then Douthit moved to Table Mountain, N. C. After he moved: ". . . The preachers came to the house, the father was reclaimed, and his two sons, James and Samuel, joined the Methodists, and were useful and respectable travelling preachers; the former laboring twelve, the latter seven years, in the ministry. But the elder Douthat had a failing—he was fond of liquor, and indulged himself, and backslid a second time; retaining nevertheless, his character for strict integrity and his habit of private prayer, occasionally hearing the Gospel."¹²⁶

125. *Ibid.*, I, 268, 311, 411; II, 665, 863; V, 2408-2409.

126. Francis Asbury, *The Journal and Letters of Francis Asbury*, ed. by Elmer T. Clark, et. al., (Nashville, 1958) 744-755.

METHODIST INVASION OF WACHOVIA

Thus James Douthit, who was admitted as a minister at Charleston in 1792, was the first known man from the Yadkin valley to enter the ministry.¹²⁷ His ideas were most likely strongly influenced by the important meetings which occurred at McKnight's 1787-1791.

In 1788 Asbury returned to McKnight's: "Here I preached on Peter's denial of Christ." Without further comment he went on to Hill's between Clemmons and Salem. Then, "We proceeded to the neat and well-improved town of Salem . . ." ¹²⁸ When Asbury and Thomas Coke, the other American bishop, came to McKnight's in 1789, it was not to preach only. This year the first of three consecutive annual conferences for North Carolina, South Carolina, Virginia, and Kentucky were held at McKnight's. It was not peculiar at the time for Annual Conference to be held in small chapels or private homes. In fact, until after 1800 when they were held at camp meetings, almost all were held in homes. There were only twenty or thirty preachers for this entire area. Therefore, all of them could be housed in one or two large homes.¹²⁹

Although the 1789 conference was quite important, Asbury had surprisingly little to say about it:

We opened our conference, and were blessed with peace and union. Our brethren from the west met us, and we had weighty matters for consideration before us.¹³⁰

Bishop Coke's description is fuller and more revealing:

On the 12th of April we opened our conference. . at the house of a planter in the country (brother McKnight) on the borders of a fine river called the Yeadkin. Nineteen preachers met us there, some of whom came from the other side of the Alleghany mountains. The numbers in this state are 6,779; the increase 741. We here received most reviving letters concerning the progress of the work in Kentucky, the new Western World (as we call it). In these letters our friends in that country earnestly entreat to have a college built for the education of their youth, offering to give or purchase three or four thousand acres of good land for its support. We debated the point, and sent them word, that if they will provide five thousand acres of fertile ground, and settle on such trustees as we shall mention under the direction of the conference, we will undertake to complete a college for that part of our connexion within ten years.¹³¹

Thomas Ware, a minister present at the conference, mentioned a facet of the meeting which neither Coke nor Asbury mentioned:

It was one of the most interesting conferences I had attended. Great grace rested on both preachers and people, and much good resulted. There was much tender solicitude felt and expressed on

127. Rev. M. H. Moore, *Sketches of the Pioneers of Methodism in North Carolina and Virginia* (Nashville, 1884) p. 267.

128. Asbury, *North Carolina*, p. 89.

129. Wade Crawford Barclay, *Early American Methodism, 1769-1844* (New York, 1949), p. 123.

130. Asbury, *North Carolina*, p. 94.

131. Thomas Coke, *Extracts of the Journals of the Rev. Thomas Coke . . .* (Dublin, 1816), pp. 130-131.

account of Mr. Wesley. He was grieved with the manner in which his name had been expunged from the minutes; and it was the wish of the conference to introduce it again in the most respectful way they could. Accordingly they adopted the question and answer contained in the minutes for the year, viz.:

Question: Who are the persons that exercise the episcopal office in the Methodist Church in Europe and America?

Answer: John Wesley, Thomas Coke, Francis Asbury.¹³⁵

However, there were still two other actions taken by this conference of lasting significance. One was the launching of the *American Arminian Magazine*, which the newly appointed book steward, John Dickens, published at Philadelphia. The preface to the first edition was signed by Asbury and Coke at "North Carolina, April 10th, 1789."¹³⁶ The final action was the decision to establish the first conference school in America nearby. Shortly thereafter a school was built on the western shore of the Yakin river near McKnight's and was called Cokesbury School. However, the life of the school was short, for in a few years it was converted into a church.¹³⁷

One final report of the conference of 1789 was given in the *Moravian Salem Diary*. This account, as can be seen, is filled with the suspicion of a sharp critic of the Methodist craze:

Twenty-three Methodist preachers passed through on Good Friday on their way to Mr. McKnight's to hold a church meeting as they call their conferences, and stopped on their return trip. The meeting had been called by Mr. Coke, who recently came from England to make a visitation among the Methodists in North Carolina. During the meeting seven Deacons were ordained. They say that in addition to this church order, which is the lowest, they have elders (presbyters) and bishops. Mr. Coke claims to be a bishop, and this is confirmed by Mr. Astley, the leading preacher and superintendent among the Methodists here. From here Mr. Coke goes to Virginia, where he has called a meeting and will make a visitation; and he will continue his work through all the states as far as New England. The Methodists make such visitations here and there each year.¹³⁸

The lack of pomp and the informality which characterized the Methodists of the time was incomprehensible to the more formal and more meticulous Brethren.

The second Annual Conference was held at McKnight's in 1790. Asbury reached the conference two weeks late because of his illness. His account was as follows:

. . . my brethren received me as one brought from the jaws of death. Our business was much matured, the critical concern of the council understood, and the plan with its amendments, adopted. (These) were days of the Lord's presence and power—several were converted. We had an ordination each day. We have admitted into full connection some steady men, with dispositions and talents for the work.

135. Thomas Ware, *Sketches of the Life and Travels of Rev. Thomas Ware . . .* (New York, 1839), pp. 160-161.

136. Asbury, *Journal and Letters*, I, 596.

137. Grissom, pp. 126-135.

138. *Records of Moravians*, V, 2266.

This was the only account of this conference. After the conference Asbury passed through Salem. With his usual fascination with the settlement, he remarked, "The Moravian brethren have the blessing of nether springs, and houses, orchards, mills, stores, mechanics' shops, etc."¹³⁹

The third and final conference at McKnight's came in 1791. As in 1789 Bishops Coke and Asbury were both present. For Asbury this was one of his most pleasant conferences:

... We opened conference in great peace. Many of the preachers related their experience, and it was a blessed season of grace. We rose, after sitting each night (Sabbath excepted) until 12 o'clock. Several of our brethren expressed something like the perfect love of God, but they had doubts about their having retained (?) it."¹⁴⁰

Bishop Coke's account of the conference was very similar to Asbury's:

At this conference, a remarkable spirit of prayer was poured forth on the preachers. Every night before we concluded, Heaven itself seemed to be opened to our believing souls. One of the preachers was so blessed in the course of our prayers that he was constrained to cry, "O I never was so happy in all my life before! O what a heaven of heavens I feel." At each of our conferences, before we parted every preacher gave an account of his experience from the first strivings of the spirit of God, as far as he could remember; and also of his call to preach, and the success the Lord had given to his labours. It was quite new, but was made a blessing I am persuaded to us all.¹⁴¹

Following the 1791 conference Asbury visited McKnight's only one more time, in 1799. After 1799, however, Asbury never returned to McKnight's nor has McKnight's Chapel or Meeting House since been mentioned in known recorded history. Presumably soon after this conference George McKnight became a Moravian.

The events at McKnight's certainly brought the development of Methodism in Wachovia to an excited pitch by 1791. However, there were other lines of development in the area which became as important for the history of Methodism. In the northwestern section of what is now Forsyth county was located Doub's Chapel which in the first half of the nineteenth century was to become the most important and influential church in the Yadkin valley.

Doub's Chapel received its name from John Doub (1743-1814), an early settler in Wachovia. Doub, born in Germany and there trained as a tanner, came to America at the time of the American Revolution. He at first settled at Lancaster, Pennsylvania, and later moved to Stokes County, North Carolina. In 1780 he was married to Mary Eve Spainhour (b. 1755). Miss Spainhour, born in York County, Pennsylvania, came with her parents to Stokes county in 1763. In 1770 she become

139. Asbury, *North Carolina*, p. 105.

140. *Ibid.*, p. 111.

141. Coke, p. 174.

a member of the Dutch Reformed Church.¹⁴²

There is much confusion concerning the exact date on which Doub became a Methodist and opened his home as a preaching place. According to one story, Doub heard Andrew Yeargan preach near his home in 1780 and was converted. Consequently, he opened his house as a preaching place and invited Yeargan to preach there, which resulted in the formation of a Methodist Society.¹⁴³ This story seems to have derived from the fallacious pen of Ligouri S. Burkhead and its validity is extremely unlikely. Doub's presence in Wachovia is recorded as early as 1778 by the Moravian Chroniclers. In 1778 it was mentioned that he was a leather-dresser with a shop located in Bethania. Each year he took a load of dressed deerskins to Pennsylvania. In 1780, however, the lack of business forced him to leave. The leave was a short one, since he was said to be back at work in late 1781.¹⁴⁴ Therefore, he probably was not even in the area during Yeargan's ministry on the Yadkin.

Rather the account given by Peter Doub, John Doub's most famous son, seems more likely. According to Peter, his father was converted by "Mr. Otterbein" in Pennsylvania. Mr. Otterbein was Philip Otterbein (1726-1813), a minister in the German Reformed Church who had settled at Lancaster, Pa. in 1752. Otterbein was a great admirer of Methodism and a close friend of Asbury, who preached his funeral.¹⁴⁵ Otterbein left Lancaster for Baltimore in 1774, with the result that Doub's conversion must have come before this time. Then Peter says that his father and mother both became members of the Methodist Society in 1792 and preaching then began in his house.¹⁴⁶ To what church Doub gave allegiance between the time of his arrival in North Carolina and 1792 is unknown. Perhaps it was the Dutch Reformed Church of his wife. Or perhaps Peter Doub meant to write 1782 as the beginning of preaching at his father's. However, the 1792 date must be accepted since no other reliable primary source indicates a better solution.

At any rate between 1780 and 1792 a church was formed under the auspices of John Doub in the Yadkin valley. The importance of this church was not to be felt, however, until the nineteenth century when at least fifteen ministers and one missionary, most bearing the name Doub, were contributed

142. Peter Doub, *Diary*, (handwritten, ca. 1819-1834), pp. 1-2. William C. Doub Papers, Duke University Library; Marion T. Plyler and Alva W. Plyler, *Men of the Burning Heart: Ivey Dow, Doub* (Raleigh, 1918), p. 190.

143. L. S. Burkhead, *Centennial of Methodism in North Carolina* (Raleigh, 1876), pp. 247-248; Grissom, pp. 94-95; and others.

144. *Records of Moravians*, III, 1273; IV, 1615.

145. Potts and Moss, "Colonial America," *Methodism*, I, 94-95.

146. Doub, *Diary*, pp. 1-2.

to the Methodist church by this small Society.¹⁴⁷ John Doub himself became a Deacon of the Methodist Church in 1802 at the hands of Bishop Richard Whatcoat.¹⁴⁸ However, the two most influential in the development of Methodism were Peter Doub and Michael Doub, who became prominent from 1825 to 1860.¹⁴⁹

McKnight's and Doub's, both active in the early 1790's, were joined by a third church—Love's Methodist Church at Walkertown, N. C. Love's was named for James Love, Senior, who settled in the Walkertown area in 1791 when he purchased 402 acres from the Wachovia Tract.¹⁵⁰ On a map of Wachovia dated "1779 and later," in a northeast corner of Wachovia appears a large plot of land owned by James Love.¹⁵¹ It seems that Love was a local preacher in the Methodist church dating from the time he lived in Virginia. At any rate, when he settled in Wachovia in 1791 he began gathering followers at his house for Society meetings and for preaching. Some of the early members were the Walkers, the Waggoners, and the Campbells who have traditionally been prominent names in the Walkertown area.¹⁵²

By 1796 the Society decided to build a church nearby and therefore purchased one acre of land from a Thomas Tucker and his wife for five shillings. This was the first time land was bought in the Yadkin valley specifically for the purpose of building a Methodist church. The deed stated that the land was conveyed

. . . unto the said James Love, Sr., Edmund Jean, William Jean, James Love, Jr., Edward Cooley, Robert Fulton, and Archibald Campbell. . . forever in trust that they shall erect and build thereon . . . a house or place of worship for the use of the members of the Methodist Episcopal Church in the United States of America . . .¹⁵³

Perhaps Love's was one of the first churches, if not the first, in North Carolina to go through the approved legal process of establishing a Methodist church. Before this time most of the small chapels were owned and controlled by one individual.

This first church at Love's must have been a very nice one, for in 1799 Bishop Asbury visited the church and remarked: "We rode through Stokes County and attended

147. Marvin E. Doub to Martha Leimbach and Mrs. Russell E. Tise, conversation, July 31, 1966.

148. Minutes of Forsyth Circuit Quarterly Conference, October 4, 1856.

149. Among the ministers from Doub's Chapel were the following: Rev. John Doub 1743-1814; Rev. Joseph Doub, 1787-1869; Rev. Michael C. Doub, 1791-1876; Rev. Peter Doub, 1796-1869; Rev. David W. Doub, 1816-1864; Rev. John B. Doub, 1818-1891. From inscriptions on stones in Doub's cemetery.

150. Register of Deeds, Stokes County, N. C. Book 1, pp. 99-100.

151. Records of Moravians, IV.

152. Tise, pp. 10-16; the author's *A House Not Made with Hands* is largely concerned with the history of Love's Church.

153. Register of Deeds, Stokes County, N. C. Book 3, p. 96.

meeting at Love's Church, which has glass windows, and a yard fenced in. After Jesse Lee, I added a few words on Heb. ii,1"¹⁵⁴ With the addition of Love's church to the others, McKnight's and Doub's, there were at least three strong Methodist bodies in the area prior to 1800. There probably was a fourth; Concord Methodist Church, also near Clemmons, has a tradition that it was founded prior to 1800. However, the name of the church appears on no known records prior to 1825.

Consequently, in the early 1790's Methodism was already a strong force in at least three areas surrounding Wachovia. Thus, in the last decades of the eighteenth century the activist and evangelistic Methodism began to put the more passive, heart religion of the Moravians to the test. Already at Deep Creek, not in Wachovia, the small Moravian community's life was threatened by Methodists, Baptists, and Lutherans. The Moravians continually complained that these denominations were threatening to destroy this missionary outpost by scheduling services simultaneously with the Moravian services. A few years later the outpost had to be given up because of these influences.¹⁵⁵

In 1790 the local Methodists began to beg the Moravians for the use of their *saals* or meeting halls for their own meetings. The first request was made at Bethania and was met with a firm but friendly "no," the reason given was that approval would have to come from the conference at Salem. This request being denied, the two Methodist preachers asked for the use of a large shed owned by George Hauser, Sr. in the town. This request was granted and four days later the **Bethania Diary** reported, "At noon the Methodists preached for two hours in George Hauser's shed, many outsiders coming."¹⁵⁶ This episode reveals much of the urgency felt by the early Methodists to carry their message to the people in any place, at any cost. It is also reminiscent of Wesley's decision to take to the fields and factories of England to reach the people.

During these early years of Methodist-Moravian contact, the relationship was usually quite cordial. Although neither sect heartily approved of the other in a time of denominational warfare and factional fragmentation, each treated the other with some degree of respect. In 1792 Brother Kramsch, a Moravian minister, attended a Methodist meeting near Clemmons at which a young Methodist preached. After the service Kramsch told the young man that he approved of what

154. *Asbury, Journal*, II, 208.

155. *Records of Moravians*, V, 2266, 2266, 2362.

156. *Ibid.*, V, 2306, 2314.

he said and encouraged him to go forward.¹⁵⁷ Once again in 1795 Kramsch went to the same house expecting to hear a Methodist preach. When the Methodist did not arrive the class leaders urged Kramsch to preach, which he did: "The people were attentive and thankful, and we heard later pleasant things from persons who had before been opposed to the Brethren." These events occurred at the home of John Hill, which Asbury had often visited for services.¹⁵⁸

However, other events occurred which threatened to widen the gap between the two groups. In 1796 Martin Hauser notified the Moravians in writing that he had decided to become a Methodist.¹⁵⁹ But the event which brought the deepest indignation was the action of Hauser's son Samuel. When Martin Hauser left the Moravians, his son Samuel, who had attended the Moravian Boys' School in Salem, left also. Three years later Samuel, who had in the meantime become a Methodist preacher, began to cause trouble. On February 24, 1799, the *Bethania Diary* reported:

A certain young man (Hauser), who used to belong to us but has turned to the Methodists and serves them as a preacher, had announced a meeting for this place today. As no house was emptied for him he preached on the public street. As he did not begin until after our public service, and stopped soon after one o'clock, it did not disturb our meetings, which were attended by rather more people than is usual. We would be glad to forget this meeting which was intended to annoy us, if he had not announced a similar meeting for two weeks hence.

On March 10 Hauser kept his word, causing the Brethren to report, "Again we were annoyed by the young man mentioned fourteen days ago, who called a meeting of the Methodists on our street and announced another for next Sunday."¹⁶⁰

Apparently egged on by his hearers, Hauser decided to preach in Salem on March 31:

He was here in Salem today, where he announced a service for his followers, and preached in our traven. They did not disturb our church program for they began about 12 o'clock and by 1 o'clock it was all over. Our Brethren took little notice of it.

Hauser and the Methodists had not yet ruffled the Moravians. But for the sake of the Brethren when Hauser announced a meeting on Abraham Hauser's farm a few days later, it was decided that, "Our members shall stay away, for such gatherings usually become disorderly."¹⁶¹ Already the Moravians were becoming suspicious of the methods and the motives of the Methodists. This was further confirmed when two more of the Hausers in 1799 became Methodists.¹⁶² Thus by the end of the century the Methodist-Moravian relationship was

157. *Ibid.*, V, 2360.

158. *Ibid.*, VI, 2533, 2539.

159. *Ibid.*, VI 2570.

160. *Ibid.*, VI, 2635.

161. *Ibid.*, VI, 2623, 2628.

162. *Ibid.*, VI, 2627.

still somewhat cordial but was threatening to break.

During the years 1790-1800 Asbury continued to visit the Wachovia area, visiting Methodist churches and continually marveling at the Moravian stronghold in Salem. On April 2, 1794, Asbury first saw the Cokesbury School, just across the Yadkin from McKnight's. He described the school as being "twenty feet square, two stories high, well set out with doors and windows; this house is not too large, as some others are: it stands on a beautiful eminence, and overlooks the lowlands, and river Yadkin." The following day he became lost in the thickets but finally arrived at the Hope Moravian community, saying, "I had the pleasure of dining and drinking tea with a Moravian minister, who has the charge of the congregation at Muddy Creek." The following day he once again visited Salem.¹⁶³

In December 1794 Asbury made an additional visit to the area. This time he had great difficulties as his description reveals:

It snowed as powerfully as it rained yesterday: however, we set out for Salem about nine o'clock, and forded two creeks; but the third we swam. Brother Ward went in, and after a pause I followed; but being cloaked up, my horse nearly slipped from under me: one foot was properly soaked. I walked about one mile and road (sic) another, and reached the town about twelve o'clock, just as they were ringing the bell. Feeling the want of a fire, I went to the tavern; but I found but one fireplace there; I sat down with the company, and dried my feet a little, until my companions came along. I have need of power (and I am accused of having too much) to stand such days as this. My soul is kept in peace and communion with God; and, through grace, I will not murmur at my sufferings, whilst the salvation of souls is my end and aim.¹⁶⁴

Asbury then spent the night with his local friend John Hill and preached the following day at Cokesbury School which recently had been converted into a church.¹⁶⁵

Even though the Moravians and Methodists were experiencing difficulties on the local scene, Asbury was always very friendly toward the Brethren and was always received quite cordially by them. This is shown by Asbury's visit in 1799. On October 4 Asbury visited a Mr. Campbell near Belew's Creek in Stokes county. This may have been the Archibald Campbell who played an important role in the founding of Love's Church at Walkertown.¹⁶⁶ He then visited Bethel Church on Belew's Creek. After a meeting at Love's Church he proceeded to William Jean's, a member of the Doub's Society, near the Moravian Old Town. The following day a meeting was held, presumably at Doub's Chapel, which was attended by a large number of Moravians and Germans.

163. Asbury, *North Carolina*, p. 130.

164. *Ibid.*, p. 133.

165. Asbury, *Journal*, II, 11.

166. See page 45.

Then Asbury rode through Salem, remarking that "here they have lately built a very grand church" (Home Moravian). At a Captain Markland's on the Muddy Creek another service was held, following which Asbury visited with Samuel Kennish, a Moravian minister.¹⁶⁷

This was Asbury's next to last visit to Wachovia. The prospects which he saw for the area were good. The Methodist machine under his guidance had moved into the area and was prospering quite well. In fact, the Methodists were infringing upon the land of Wachovia, not only by buying land and settling upon it, but also by taking members away from the Moravian Church. In twenty years, 1780-1800, the Methodists had become a contending power for the allegiance of the German Brethren. What Asbury observed in Salem was always quietness, a haven for the weary traveler. To him the Moravians were busily working to strengthen their community both as a trade center and as an isolated community. The Brethren would have been well pleased if their neighbors would have traded in Salem and then left the village as they found it. However, to the evangelistic Methodists this was not the case.

As Asbury rode away from Salem for the last time and came upon the Yadkin, he began to describe the sight he saw:

I have renewed my acquaintance with these rivers; they afford valuable levels, with rising hills and high mountains on each side. The prospect is elegantly variegated. Here are grand heights and there Indian corn adorns the vales. The water flows admirably clear, murmuring through the rocks, and in the rich lands, gently gliding deep and silent between its verdant banks . . .¹⁶⁸

The river had seen the struggles of a century of settlement and survival, but it was still silent. It would see another century and a half of development and struggle, but it would still flow on silently and eternally—always the same but constantly changing.

167. Asbury, *North Carolina*, p. 161.

168. Asbury, *Journal*, II, 208.

METHODIST-MORAVIAN CO-EXISTENCE IN THE YADKIN VALLEY 1801-1830

During the period 1801-1830 the whole face of Methodism underwent a vast change. The change was not a gradual one, but rather it came as a bolt of lightning. Prior to 1800 and afterward until after the Civil War the basic unit of the Methodist system was the local Society or the "Class meeting." The class meeting was a direct result of the work of John Wesley. This small group was defined by Wesley as "A company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation."¹⁶⁹ The group was designed to have "the ties of a spiritual family—prayer, testimony, admonition, and counsel."¹⁷⁰

The class, with the appointed Local Preacher, Exhorter, or leader-in-charge, became even more significant in the country than in the city. Membership tickets were issued to individual, certified members in good standing. It was necessary to have one of these tickets to be admitted to meetings and services.¹⁷¹ Membership was quite selective and restrictive. Often house cleanings were necessary to keep out the unfaithful members. Consequently, at times the expulsions and withdrawals outnumbered those who were allowed to remain within the class.¹⁷²

According to the general rules penned by John Wesley, it was the duty of the class leader to inquire about the state of each member's soul, to advise, reprove, comfort, exhort, and to accept offerings. He also was required to meet the minister once a week to inform him of the sick, to pay his expenses, and to receive new members. To be a member one had to avoid the evils of "swearing, profanity, drinking, buying and selling slaves, fighting, not paying tax, usury, speaking evil of others, putting on gold, singing or reading poor literature," etc. Also he had to do good as much as possible and attend upon all the public services of the church and observe private devotion. The final directive was that if one failed to keep the general rules, then he should be admonished; but "if then, he repent not, he hath no more place among us."¹⁷³

169. Luccock, Hutchinson, and Goodloe, pp. 165-166.

170. Arthur Bruce Moss, "Colonial America," *Methodism*, I, 116.

171. *Ibid.*

172. Luccock, et. al., p. 166.

173. "The General Rules of the United Methodist Societies," attached to a classbook for Love's Church.

The normal class meeting was held in a small room with plain furnishings. The leader would pitch the tune for the opening hymn taken from a book with only the words, then came the fervent prayer from the heart, followed by a reading of the Scripture. Then followed:

"Brother Watson," the leader would demand . . . "how has it been this week with your soul?"

. . . the lad . . . would rise to his feet. Words would not seem to come. At last, with a mighty wrench, "I thank the Lord, Well," he would mumble and sit down. But the Old Leader was not satisfied.

"Praise the Lord," he would encourage, and the probe would go on. "No wrestlings with temptations?"

"Yes." The lad's head might hang, but there was never any thought of holding back an answer.

"Did that old temper rise up again?"

"Yes."

"And did you win the victory?"

"Yes, thank God."

"Hallelujah, Brother Watson. Go on as you are and one day the crown incorruptible will certainly be yours."¹⁷⁴

Thus the meeting continued until the leader had examined the character of every member.

Although the class meeting remained the basic unit of the Methodist Church, shortly after 1800 a new feature was added to its yearly agenda of events—the camp meeting. Revivalism had its beginning in America with Presbyterian graduates of the "Log College" later to become Princeton University. These young men began a revival which soon had extended throughout the New England states and headed for the South. In Virginia the revival spirit was picked up by the Methodists. Soon it had spread throughout the Methodist Church.¹⁷⁵

This is not to say that the Methodist Church was not already a revivalistic church, because it certainly was. However, the new revival which reached North Carolina shortly after 1800 was something entirely different from the evangelism as formerly practiced by the Methodists. The new revivals were the scenes of extreme emotional excesses. These high intensity meetings often led to a phenomenon known as the "jerks" in which a person in a seemingly ecstatic state would jerk, swing, and sway his body violently. The growth of revivalism closely accompanied the establishment of camp meeting ground throughout the nation. The campground offered a convenient place where Methodists could come together once or twice a year and set up camp for one or two weeks. At these sites the revivalistic emotionalism could easily be practiced without interruption.

The revival hit the Yadkin valley with its greatest in-

174. Luccock, et. al., pp. 168-170.

175. Clark, p. 29.

tensity in 1802. There are numerous reports of the mysterious wildness which captured Methodists throughout the area. In 1801-1802 The Preacher-in-Charge was Daniel Asbury, one of the most colorful circuit riders to serve the Yadkin circuit. When Asbury came to the Yadkin circuit in 1802 he found fifty men who were willing to work and took them around the circuit holding a meeting at every regular Methodist appointment.¹⁷⁶ Through the efforts expended that year Asbury was "instrumental in kindling a revival flame that spread all over North Carolina and the West."¹⁷⁷

In August 1802 Asbury wrote a letter reporting some of the most fantastic scenes ever recorded concerning the camp meetings:

Yadkin Circuit, N. C., August 20, 1802

A great and glorious work has taken place in this circuit since Conf. The number converted I cannot tell. I have seen and felt more since I saw you than ever before. Many stout-hearted sinners have turned to the Lord, and at our common meetings loud cries and shouts of praise are heard. It is not uncommon for meetings to last from 12 o'clock in the day to 12 at night. At a q. m. (quarterly meeting) held in Iredell county, which began the 13th of July, and continued 4 days, the power of the Lord began on Friday about sunset, under an exhortation, and continued till Monday 12 o'clock without intermission. The groans of the distressed went up on Friday night from all parts of the camp, and increased till 10 o'clock the next day, when many found the Lord precious in the pardon of their sins.

On Sat. afternoon while Brother Douthet was at prayer the mighty power of the Lord came down; many hard-hearted sinners fell to the ground and cried to the Lord for mercy as from the belly of hell. The slain of the Lord were many, and numbers that fell rose again with new song. The next morning was an awful time—some shouting praise to the Lord, others screaming for mercy, and the whole congregation seemed thunder-struck.

On Sun. evening, after Bro. Ormand's sermons, under prayer, the Lord displayed his power in an increasing manner. The heavens were black with clouds, the thunder and lightning were awful, and the ground seemed covered with sinners. The wounded were taken to the tents, but some staid at the stand in the hardest rain, and pleaded with the Lord, and about midnight were delivered. The storm of rain was so powerful that the wicked were obliged to keep close to the tents, and the Lord mowed them down on every hand. Mr. Hall, Mr. King, and myself continued the whole night in prayer for the mourners. Next morning I preached, and notwithstanding the rain they heard with the greatest attention. Among the subjects of this work was a doctor who came with salts of hartshorn to apply to those who fell, but the Lord brought him down, and many others with him, who went home praising God. This is a little of what I have seen in Yadkin Circuit. I am more than ever bound for glory.

Daniel Asbury

In September Asbury again wrote that the revival was still in progress:

Iredell, N. C. Sept. 8, 1802

Sometime past I gave you an account of the work of God in this

176. Guion G. Johnson, *Ante Bellum North Carolina* (Chapel Hill, 1937), p. 384.

177. Grissom, p. 261.

circuit. Jehovah is still working in great power—sinners are coming home to Jesus day and night. I believe that since the formation of Yadkin Circuit there has not been such a glorious revival and so great a cry for mercy among sinners. Glory, glory, glory to God of all grace for the many souls that have been born of God this year! Now we reap the fruits of our hard labors, our former prayers and supplications. I am nearly broken down; my breast is weak, but my faith and love are strong. I want to do good and receive more grace. I am thine in love till Death.¹⁷⁸

Daniel Asbury

These events were colored with a fanatical emotionalism which is hard for the mind to comprehend. Nevertheless, this wild revival led to the growth of camp meetings which were a common occurrence in the Yadkin valley even into the twentieth century. However, never again was the emotional pitch to be so highly ranged as it was in 1802.

One of the best examples of this phase of Methodist history may be seen in the life of John Doub's son, Peter. Peter Doub, born in 1796 in Wachovia, was to become nationally known as a revival preacher. Soon after his birth he was baptized in the Methodist Episcopal Church. Peter and his brother Michael (1791-1876) were converted in 1802 at a camp meeting held on John Doub's land. At this time the two brothers, one eight and the other 12, decided to live religiously. When Peter was still a young lad, he was sent away to school where he received his worldly education. He said, "I was . . . led away from everything that was good. At first I was shocked when I heard cursing, and swearing, as was the practice of some of the scholars when out of the hearing of the teacher." Therefore, quite naturally, he began swearing also.¹⁷⁹

When Peter finished school at twenty-one in 1817 he became a farmer, "caring very little about the welfare of my SOUL." However, the same year on October 6 at a camp meeting he reported, "I obtained the pardon of my sins." He immediately joined the Methodist Society and began thinking of the ministry but sensed that he was not well enough educated. Nevertheless, after a long struggle, he offered himself for the ministry and was received by the quarterly conference of the Yadkin circuit. At the Annual Conference in Norfolk, Va., for 1818, Doub was received on probation and immediately sent to the Haw River Circuit with Christopher S. Mooring, who had twice served the Yadkin circuit in 1794 and 1811.¹⁸⁰

On the Haw River circuit Doub soon met opposition at camp meetings. People complained that his sermons were too short! This caused him to think seriously of going home, but at long last he decided to stick it out and made his sermons

178. Moore, pp. 174-176.

179. Doub, *Diary*, pp. 3-4.

180. *Ibid.*, pp. 5-7.

longer. After a year each on the Culpepper circuit and the Bedford-Lynchburg circuit, he was returned once again to the Haw River circuit in 1821. During his second tenure on Haw River he met his first great successes. On August 17 Doub was married to Elizabeth Brantley of Chatham county. The following day he went to a camp meeting fourteen miles from Hillsboro (ugh), N. C. At this meeting

... God made bare his army and many were soon discovered moved and repent for their past transgressions. During this revival there were upwards of 100 persons converted to God.¹⁸¹

Because of such successes as these the news of Doub's preaching ability became well known. Consequently, he became a regular delegate to General Conference, representing the Virginia Conference. When he was elected delegate in 1828, Doub remarked, "and one of the Lots fell upon Jonah."¹⁸²

From 1826 to 1830 Doub was made Presiding Elder of the Yadkin District, his home area, which he served with great success. During these years the then famous Doub began to develop an interest in theology. After a study of Infant Baptism, he came to the conclusion that

... Infant **church membership** is established incontestably, on the grounds of Abraham's covenant, as the covenant of grace, and that therefore they should be baptized.

After he became presiding elder of the Greensboro District in 1830 he used his talents as a theologian in combating the spread of Calvinism in the town of Greensboro. But he admitted, "Too much bigotry, and selfishness is manifested, I fear, on both sides."¹⁸³

Doub, who was seven times a delegate to General Conference, was present at the Pittsburgh conference in 1844 at which time the Methodist Church split. At this conference Doub was a member of the all important "Slavery and Itinerancy Committee." After the split he was present at Louisville Convention of 1845 at which time the Methodist Episcopal Church, South, was organized.¹⁸⁴ In 1855 Doub was made a Doctor of Divinity by Normal College, a forerunner of Duke University. At the same time Doub became a Professor of Theology at the college, a position which he maintained until his death in 1869.¹⁸⁵

In addition to the four churches which were founded in Wachovia prior to 1800—McKnight's, Doub's, Love's and Concord—four new churches were established between 1800 and 1830. Chronologically speaking the fifth church was probably Bethlehem Church near Walkertown. Although

181. *Ibid.*, pp. 7-13.

182. *Ibid.*, pp. 16, 22.

183. *Ibid.*, pp. 18-86.

184. Burkhead, pp. 259-260.

185. Plyler and Plyler, p. 190.

the founding date cannot be ascertained, Bethlehem was probably in existence by 1800 to 1805.¹⁸⁶ The earliest certain mention of this church was not until 1826. The second new church of the nineteenth century was Mt. Pleasant Church, which is now situated in Tanglewood Park, west of Winston-Salem. This church was organized in 1808 when members of the Ellis, McKnight, and Douthit families purchased land for the church. The site had been a preaching place in 1807 for Reuben and Ethelred Ellis. In 1809 the first and only church building was erected atop Mt. Pleasant overlooking the Yadkin river. The church remained active until 1928 when William N. Reynolds bought the building and property. The building was then used as a granary until 1951 when, with the establishment of Tanglewood Park, the church was restored as a museum.¹⁸⁷ Mt. Pleasant Church was evidently organized to serve the Methodists of this section following the collapse of McKnight's Church, which was only a few miles away.

A third church, likely organized during this period, was Sharon Church near Lewisville, N. C. According to the cornerstone this church was founded in 1813.¹⁸⁸ Nothing else is known concerning the church until it begins to appear in records kept by Peter and Michael Doub in 1826. The fourth church was Bethel, just west of Winston-Salem, founded around 1820. This church was founded at the home of Henry Alspaugh, with the first sermon being preached by his son, John Alspaugh, a local preacher who later founded Mt. Tabor church.¹⁸⁹ Bethel, like the other churches just mentioned, begins to appear on written records in 1826. Thus by 1830 there were seven quite strong Methodist churches organized and functioning in Wachovia.

With this background the history of Methodist-Moravian interaction should become more understandable. During the great revival in 1802 the Moravians report only one observation of what happened to the Methodists in Wachovia. On May 30 the Bethania chronicler reported:

A meeting of the Methodists has been in progress in our neighborhood since the 28th, and a number of our members have attended to see what might be going on. Unfortunately, all came back with a very bad impression of it.¹⁹⁰

This passage suggests that the meeting, undoubtedly at Doub's, was similar in nature to those reported by Daniel Asbury. The Brethren went as spectators to view the strange behavior

186. Mrs. R. D. Waggoner, Walnut Cove, N. C. to Larry E. Tise, August 6, 1966.

187. "A Brief History of Tanglewood and Mt. Pleasant Methodist Church," and Taylor, "Clemmonsville," p. 3.

188. Mrs. R. F. Jones, Winston-Salem, to Larry E. Tise, August 1, 1966. Rev. G. C. Graham, "History of Sharon Methodist Church Noted in Its 126th Year," (1939).

189. C. F. Rattz, "A Brief History of Bethel Methodist Church," (June 1960).

190. *Records of Moravians*, VI, 2717.

of the Methodists!

In 1804 several important events occurred to perturb the Moravians. During this year the Methodists began to use Salem as a meeting place for large gatherings, but not with the good will of the Brethren. In August a large Methodist meeting was held at the Salem Tavern which brought the following reaction by the Salem Diarist:

We would have preferred that this meeting had been called for some other place than Salem, but could not prevent its being held here. We could only be glad that everything was quiet and orderly, and that the services for the little girls were not disturbed.

By October two Methodist meetings had been held from the porch of the tavern. The Methodists then boldly asked for the use of the Moravian Church for a meeting. The Brethren responded heatedly:

We cannot prevent the former, and we are glad they proclaim the gospel, but we believe that we dare not give over our church to other denominations, and prefer that they should hold their meetings outside our town.

As the year wore on the Brethren were more and more disgusted by the Methodist invasion of their very town. Therefore, when a Methodist preacher named McCain asked a third time for the use of the church, "it was not granted and he was given to understand that it would be better for him to preach some where else and not in our town."¹⁹¹ Bethania experienced the same difficulty in 1804, but after one Methodist meeting reported, "It was more quiet and orderly than we expected. One woman went into a kind of ecstasy, and began to shout."¹⁹² By now the Brethren were well aware of Methodist behavior and were thankful that only one became ecstatic.

Another practice of the Methodists in 1804 comes to light through the Moravian records. In this early year the local Methodists had already recruited the services of a Negro minister named Lewis who belonged to William Jean, a leader at Doub's. This slave often served as the minister to the Negro Methodists in various parts of Wachovia from 1804 into the 1830's.¹⁹³ By 1830 Lewis and four other Negroes had been granted license to preach and exhort.¹⁹⁴ This points to the fact that the Methodist church, more than any other church in the South, except the Quakers, "had a better record as to the practice of slavery" and in the caring for the spiritual state of the slave. In 1805 the Methodist Church in North Carolina had 9,385 white and 2,394 Negro members, while

191. *Ibid.*, VI, 2771, 2773, 2783.

192. *Ibid.*, VI, 2794.

193. *Ibid.*, VI, 2791.

194. Minutes of Stokes Circuit Quarterly Conference, November 15, 1831.

195. John Spencer Bassett, *North Carolina Methodism and Slavery* (Durham, 1900) pp. 2-6.

in 1830 the number had increased to 19,228 whites and 10,182 Negroes.¹⁹⁵

The year 1804 was also the time in which a gold rush in North Carolina occurred. During this year gold was discovered in Cabarrus County, N. C., and for a time created a craze for gold digging. Some of the early finds were sent to Bethania to be smelted. Following this, several people in Wachovia began to dig for gold, because

... great hopes have been inspired by the divining rod of an old Methodist preacher, Doub (John) by name, for instance aside our lot No. 88 Doub supposes that the vein runs into my land, or rather into the unsold portion of the Wachovia land, and while I see no reliable ground on which he should base his assumption I will be careful if the question of a sale comes up, lest I might later regret my haste.

The assumption of this writer was correct because by 1805 the Salem Diary reported, "The mine in our neighborhood, which old Doub encouraged with his divining rod seems to have failed, as the good drinking water which the people found prevented them from digging as deeply as he wished."¹⁹⁶

In February 1805 an event occurred which reveals much about the nature of Methodism and Moravian reactions at the time. During that month, Lorenzo Dow, (b. 1777) sometimes known as "Crazy Dow," visited Salem and Bethania. Dow, who became famous in 1804 because of his eccentric mannerisms while preaching and his widely circulated writings, was a leader in the formation of the Primitive Methodist Church. When Dow passed through Salem he was away from his circuit in Connecticut, which he had left without notice.¹⁹⁷

On February 8, the day before Dow was scheduled to arrive in Salem, the Moravians reported that a large number of people had already gathered for the event. On the 9th., the eccentric Dow wrote of his visit:

I rode twenty miles to Salem, and spoke to about 3,000 people in the open air; in general good attention. Whilst I was speaking about our sorrows ending in future joy, it appeared like going to heaven with many, whos(e) countenances were indexes of their sensations. I, being a stranger, on entering the town, it appeared providential in my choice where to stand. Whilst speaking, being contiguous to an economy-house of the Moravian sisters, as where (sic) it other wise, they would not have heard me.¹⁹⁸

Even though Dow thought quite highly of his efforts that day, the Moravians were not impressed nor did they agree with Dow's estimates. They wrote, "This morning the preach-

196. Records of Moravians, VI, 2806, 2785.

197. Frederick E. Mazer and George A. Singleton, "Further Branches of Methodism are Founded," *Methodism*, I, 630-635.

198. Lorenzo Dow, *The Life Travels, Labors, and Writings of Lorenzo Dow* . . (n.p., n.d.), p. 162.

ing above mentioned was held on the square in Salem. Five or six hundred people gathered and behaved in a quiet and orderly manner."¹⁹⁹

On February 10th, Dow, who seemingly thought he could speak to no less than three thousand at each meeting, reported, "I spoke in Bethany (Bethania) to about three thousand . . ." ²⁰⁰ Although Salem had not been disrupted by Dow's visit, Bethania was in an uproar. The Moravians had to omit their Sunday services because two thousand people "from this neighborhood and from distant regions" had gathered for the service scheduled for eleven o'clock. The **Bethania Diary** described the event as follows:

About 11 o'clock the preacher arrived, and the moment he dismounted he began to preach, at a place in a field outside the town which our Brethren had made ready for him. His preaching lasted about three hours. This man has made a great reputation in the land, but our members did not like his sermon on Gen. xxiv: 58 Wilt thou go with this man? Immediately after the preaching he mounted his horse, rode through our town without stopping anywhere for an instant, and went to the home of a Methodist preacher, living three miles from us, where he had announced another preaching for tonight. The many people were quiet and orderly beyond our expectation; most of them went home immediately after the preaching, and by evening there was not a single stranger in our town, so we could hold our evening meeting as usual, and many of our members attended it.²⁰¹

The Methodist preacher's home to which Dow had gone was that of John Doub, whose small church, Dow reported to have "the most convenient room, with a pulpit and seats, of any I have seen in the South."²⁰²

After preaching at Doub's on the 10th, Dow proceeded to the Stokes courthouse in Germanton, where he once again reported "a solemn time," preaching to three thousand! Still in Wachovia, he then proceeded to a Mr. M--'s where he said he "felt awfully, delivered my message in the presence of the dread majesty of Heaven, which greatly shocked the family. . ." On the 12th Dow again preached to three thousand "in the woods by Meacomb's, and good, I think, was done in the name of the Lord. . ." ²⁰³ With men such as Dow, reputed as a great Methodist preacher, it is not surprising that the Moravians should hold the local Methodists suspect.

As 1805 drew to a close a strange phenomenon began to occur: Heretofore, whenever the Methodists held meetings in Wachovia, a few Moravians might go to observe the strange behavior. However, in the latter part of 1805 the Methodist meetings began to draw many Moravians away from their own

199. Records of Moravians, VI, 2804

200. Dow, p. 162.

201. Records of Moravians, VI, 2830.

202. Dow, p. 162.

203. Ibid., Meacomb's was probably in the Walkertown area where many Mecums, formerly spelled "Meacomb," lived at the time.

services. In October it was reported that the Methodist quarterly meeting near Hope (presumably at McKnight's) drew away many who normally attended services at the Hope Church. In November Bethania, reported:

...there was a Methodist big meeting in the neighborhood, with a lovefeast, so the service was attended by only about 40 persons, half of them white and half black. The former were seated in the house, and the latter on the porch, but so that all could hear.

It is interesting to note that although John Wesley often held lovefeasts, this service was not common in American Methodism. Probably there was some Moravian influence here. Finally, the congregation at Hope was small in December because James Douthit was preaching at the house of a kinsman in the neighborhood.²⁰⁴ From 1805 forward the report of small attendance due to Methodist meetings became a commonplace event. In 1806 the Hope congregation began to complain that the Methodists held a meeting every Sunday less than a mile away, thus causing attendance to drop off radically.²⁰⁵

In January 1808 a large number of Methodist ministers arrived in Salem on the 13th to await the arrival of Francis Asbury, who was to ordain a number of deacons there. Thomas Douglass, the Presiding Elder in Person county, came to Salem along with a host of other Methodists, expecting Asbury to arrive any minute. After two days of waiting the people and ministers left because Asbury still had not arrived. During their stay, however, the Moravians received the visiting ministers with open arms. On the 14th two Moravians showed the preachers their **Gemein Haus**, the Girl's Boarding School, and the Sisters' House, while on the 15th they were shown God's Acre, the Brothers' House, and the school for little boys. According to the Brethren, the Methodists "approved of all" and upon leaving "declared themselves very grateful for the love, friendship, and attention showed them here." When they left on the 15th the Salem chronicler wrote, "We sorrowed with them that the chief object of their gathering was not achieved, and that their bishop had not arrived though they had waited for him two days."²⁰⁶

On the 13th when Asbury was supposed to have arrived at Salem, he was being detained in Mecklenburg county because of rains and flooding. On the 16th he remarked:

In this journey, on the one side I may put down cold, hunger, rain, floods, frost, bad roads, and a lame horse; on the other, prayer, patience, peace, love; the balance is greatly in my favor.²⁰⁷

On the 20th Asbury finally arrived at Wachovia for the final

204. Records of Moravians, VI, 2814-2815-, 2838, 2840.

205. Ibid., VI, p. 2850.

206. Ibid., VI, 2914-2915.

207. Asbury, North Carolina, p. 235.

visit of his life. As he approached he wrote, "My ride over hard roads, on my poor, lame mare, was a trial for me." He crossed the Yadkin at the new Clement's bridge, which he found to be "well constructed and well secured." For some reason he did not go toward Salem to see if the ministers were still waiting. In fact, he never mentions the conference which he missed there. Instead, he rode to Doub's Chapel, where after three hour's notice, he preached to a large congregation. Then Asbury rode through "Haverstown," where he had his horse shod, and spent the night at Germantown.²⁰⁸ The "Haverstown" is probably a misreading of the manuscript and should be "Hausertown," by which name Bethania was long known.²⁰⁹ Asbury never returned to the Yadkin valley, dying in 1816 at the age of seventy-one.

In 1809 the Moravians made clear their position on members with mixed marriages, especially those with Methodist admixture. A Mr. E. Mendenhall asked to be permitted Moravian membership at Salem because he agreed with the Moravians in doctrine. However, his request was denied because his wife persisted in being a Methodist, he owned two Negroes, and he did not understand the official language of the Brethren.²¹⁰

The new Mt. Pleasant church was first mentioned in 1810 with the following notation: "The Methodists held a big meeting in their new church near the Yadkin, and as usual a great crowd of neighbors gathered." In the following years this place became to Methodists in the southwestern part of the county what Doub's had come to mean to the northwestern sector. In May 1810, a Methodist preacher named Samuel Gerrard, Presiding Elder in Orange County passed through Salem and gave the Brethren the best description of a camp meeting and meeting ground on record. As recorded in the Salem Diary,

Mr. Gerrard came from a "big meeting" of the Methodists, which was held from the 25th to the 28th of this month in the so-called Walnut Grove on the Yadkin, and was attended by about 20 preachers. At this place they meet yearly in the shade of the trees, all under brush having been cleared from ten acres. In the middle is a Square, surrounded by wagons and tents. At the four corners of the Square great fires of pine logs burn all night; and watchmen are appointed to make the rounds and prevent disorder. Morning and evening, and often during the night, there is singing and praying in the tents. During the day there is much preaching. The Lord's Supper is also celebrated.²¹¹

This is a good picture of the classical camp meeting and camp site.

208. *Ibid.*, p. 235.

209. *Records of Moravians*, VIII, 3873n.

210. *Ibid.*, VII, 3094.

211. *Ibid.*, VII, 3110.

From 1811 until the late 1820's there was an inexplicable change in the attitude of the Moravians toward the Methodists. Nothing occurred in the Moravian Records to explain this sudden alteration. Several tentative explanations might be given. First, there was probably a slackening of the extravagant, emotional behavior exhibited by the Methodists during the wild revival years of 1802 and following. In brief, the Methodists were slowly becoming a more stable and respectable body of Christians. Camp meetings were still being held, but the local church unit was becoming more important to the system. Perhaps, too, the Methodists were becoming less belligerent and less militant in their methods. By the same token, there must have been a change in the Moravian establishment. The Moravians had become more accustomed to neighbors of different tempers and of rival denominations. Perhaps there was a developing understanding of religion in the American style. Fewer and fewer Moravians were using German in their daily lives. Their everyday commerce and livelihood were becoming more and more dependent upon the English, Irish, and non-Moravian German neighbors. In brief, the process of assimilation, an important factor in American history, was taking its toll. The German Brethren were becoming Americanized and, at the same time their Moravian religion was becoming Protestantized.

The outstanding feature of the years 1811-1824 was a sense of cooperation and cordiality between Methodists and Moravians. In 1811 a Methodist preacher named Berger preached on Salem Square without opposition and without comment. Also a Moravian minister preached at a Methodist gathering and was well received. James Kenyon, a young Methodist who wanted to work at the Salem hat shop, was received without qualms. In 1816 a Methodist preacher, Thomas Cooper, attended a Moravian service and told the minister afterward "how glad he was to be able to say that they had one ground of faith." On several occasions Moravian Brethren and ministers attended and even held services at Mt. Pleasant and Doub's churches. The most significant event during these years, however, came in 1818. During that year two traveling preachers, one a Methodist and one a Baptist, "asked politely to be allowed to use our church (Salem), and permission was given." The only comment which followed the service was that, "he preached an evangelical sermon on the new birth of the heart, to the edification of the numbers present."²¹² The Brethren had even become accustomed to evangelical sermons.

If the religion of the Moravians was undergoing a change, their social customs were not. The town of Salem was becoming widely known and the populace were becoming exceedingly

proud of the picture they cast in the minds of visitors. A good example of this is the account of Robert Paine concerning the visit of him and Bishop McKendree of the Methodist Church in March 1824. Paine wrote:

... On the 31st we came on to Salem, the seat of the famous Moravian Female School. The town seemed orderly and prosperous, and the whole is owned by a German colony. In the afternoon we were conducted by the Superintendent to "the Sisters' House," where were 115 young ladies, students of the school; thence to the church, and heard the grand old German organ; thence to the cemetery, the Potter's House, and garden—all neatly and beautifully arranged. There were no idlers nor drunkards there. Everything moved like clock-work.²¹³

McKendree and Paine received the same grand tour that had been extended to visitors since the establishment of the village. Even President George Washington in 1791 received almost the same tour down to the singing and music.²¹⁴ This proud aspect of the Moravian village life remained unchanged.

Throughout the remainder of the 1820's the relations between the Methodists and Moravians were generally quite cordial. During these years it became quite common for Methodists to preach in the Moravian pulpits. In 1824 Lewis Skidmore, who was "well known in this neighborhood, and seems to be industrious and faithful in his calling," preached in Salem. In 1825 a Methodist named Schiler preached at Bethania and Michael Doub did in 1829.²¹⁵ The converse, Moravians at Methodist meetings, was also true. In addition, the two groups worked together in providing services for the pastorless Nazareth Lutheran Church near Rural Hall, N. C. in 1829.²¹⁶

The most outstanding development during the period was the growth in popularity of the two camp meeting grounds at Doub's and near Mt. Pleasant church. It became a commonplace for services to be discontinued when the Doub camp meetings were held. In September 1826 all three Moravian settlements—Salem, Bethabara, and Bethania were affected. Salem reported that many were absent because of the meeting. Bethabara wrote that all who had escaped the fever had ridden to Doub's. Bethania was most affected as it was written, "There was no public service in Bethania, for nearly everybody from the town and the neighborhood went to Doub's to the Methodist camp meeting." In October 1827 services at both Bethania and Bethabara were discontinued because of the Doub's annual event. The pastor at Bethania in 1826 attended the camp meeting that year and reported that the

212. *Ibid.*, VII, 3136-3137, 3147, 3295, 3317, 3368, 3387, 3501, 3506.

213. Paine, pp. 24-25.

214. George Washington, *The Diaries of George Washington, 1748-1799* ed. by John C. Fitzpatrick, (Boston, 1925), 186-191.

215. *Records of Moravians*, VIII, 3740, 3757, 3780, 3884, 3999.

216. *Ibid.*, VIII, 3888.

event had grown so large that twenty new huts had been built for the crowds. The meeting that year lasted six days with the Moravians writing on the last day, "The excitement increased from day to day until it reached a high point." Services were held at Bethania in 1829 and 1830 in spite of the competing camp meeting. However, few came each year, with the younger members especially absent.²¹⁷

Even though the Doubs were drawing away large crowds for their camp meetings they were contributing other services. A quarterly meeting and a communion service were held there in 1824. A Methodist Sunday-school celebration was held in 1827 in addition to a Methodist-Baptist debate and an English Moravian service.²¹⁸ Doub's Chapel was rapidly becoming the center of Methodism for a large area. This was a result of the hard work of Michael Doub and the rising fame of Peter Doub, who drew large crowds when he began to make his rounds as Presiding Elder of the Yadkin District.²¹⁹

All was not entirely well, however, between the Methodists and the Moravians. At several points the Moravians became disgusted with the activities of the Wesleyans. In 1824 one of the women in the Negro Moravian Church in Salem "made a great disturbance by all sorts of shouts and motions." The pastor took the opportunity to express his disapproval of such behavior "which are customary in some Methodist meetings."²²⁰ Also it was decided that a new Sunday-school building at Pfafftown should not be loaned to Methodists because they would disturb the school.²²¹ When Haydn's oratorio "The Creation" was held in the church at Salem in 1829 several disapproved of having such a performance in the church. These protestors were condemned as being under Methodist influence.²²² The same year at a camp meeting held at Mt. Pleasant church "all kinds of disorder prevailed, which also this time had disturbing results in our congregation (Salem)."

In 1827 the Moravians began to express some concern over the great exits of Brethren each time the Methodists held a camp meeting. The threat of losing members to the Methodists had risen in the 1790's but had not again been considered. According to the pastor of Bethania the 1827 decision was very similar to that of 1792:

One pastor complained of the inroads the Methodists were making into his congregation; report says the same of our congregation. The thought that we might fight back with the same weapons was

217. *Ibid.*, VIII, 3770, 3782, 3786, 3823, 3859, 3895, 3943, 3948.

218. *Ibid.*, VIII, 3725, 3823.

219. *Ibid.*, VIII, 3754.

220. *Ibid.*, VIII, 3682.

221. *Ibid.*, VIII, 3877.

222. *Ibid.*, VIII, 3892.

223. *Ibid.*, VIII, 3925.

set aside as contrary to our spirit, and it was recommended that the matter should be presented to the Lord, calmly and secretly.²²⁴

The Moravians had undergone a great deal of change, but to use the same methods as a rival religion was too much. Rather the Brethren would continue in their own independent course, attempting to maintain the status quo.

For the Methodists of the Yadkin valley, however, the late 1820's was a time of growth and development. Two reasons why the Methodists were making "inroads" into the Moravians were that Peter Doub and his brother Michael were reaching the peaks of their careers. As indicated above, Peter Doub was the Presiding Elder of the Yadkin District from 1826 to 1830. During this year he kept a record of the achievements made on the Yadkin circuit. When Doub learned of his appointment to Yadkin, he remarked, "This appointment afflicted my mind very much indeed inasmuch as I felt my inability very sensibly to undertake such a great work." Nevertheless, he conducted one camp meeting on each circuit under his direction and the one for the Yadkin circuit (at Doub's) resulted in forty-seven conversions.²²⁵

In 1827 Doub was as successful as in 1826: "On the Yadkin circuit there were two camp meetings. At the first there were 22 and at the second, 25 converted. Religion on this circuit is rather on the gaining hand." There were two camp meetings again in 1828, with 60 being converted at each session. Doub remarked, "This circuit is rising (sic), and growing better. Perhaps Brother Anderson sings rather too many people into Society." At the two camp meetings in 1829 there was a total of 60 converts. Doub, continuing on the subject of Anderson's "singing conversions" of 1828, said, "There is a gracious work on this circuit this year. But Brother C. P. Moorman will have to expell (sic) a good many of those whom Brother Wm. Anderson sung into Society."²²⁶ Under Doub's direction the number of members on the Yadkin circuit grew from 348 whites and 60 Negroes in 1826 to 615 whites and 101 Negroes in 1830.²²⁷

Michael Doub, Peter's older brother, was never a regular minister of the Methodist church. He was always a local preacher, never desiring to become a circuit rider. Nevertheless, his influence on Methodism in Wachovia was inestimable. From 1826 until 1876, whenever Methodists met in Wachovia, Michael Doub was most likely there. Beginning January 1, 1826 he began to keep a record of all the sermons he preached. Although much of the original manuscript is

224. *Ibid.*, VIII, 3823.

225. Doub, *Diary*, pp. 18-20.

226. *Ibid.*, pp. 21-39

227. Tise, p. 36.

mutilated, some of it is in readable condition and reveals a great deal about Methodism in Wachovia and about Doub, the man.

On January 15, 1826, Doub wrote that "while in family prayers felt the softening influence of the divine spirit." Then he attended preaching services in Vienna, where a Brother Miller "discoursed . . . with warmth, and no doubt some felt the weight of the discourse." At the same meeting Doub heard William Jean, long a leader of Methodism in the area, give a "weighty Exhortation." Jean, who had been visited by Francis Asbury in 1799, was at this time "Blooming for the grave." On the 20th Doub decided to keep a "short though imperfect minute of my life" so that "perhaps my dear offspring may reap some lasting benefit therefrom." On the 25th, he decided that he was in "need of forsaking everything that is sinful. May God afford the grace necessary." On March 12, he first mentions attending preaching at Sharon church where he heard Thomas Craft preach.²²⁸

After the above notations Doub's **Journal** ceases. The next insertion indicates that he was granted a license to exhort on October 2, 1826 at a camp meeting. On August 20, 1827, he received his license to preach. Then, instead of a **Journal**, Doub began his list of sermons. The following list reveals the places where Methodists gathered for meetings in the late 1820's. This is the earliest known listing of churches and preaching places in Wachovia. Some of the first sites noted were the following: Sharon Meeting House (f. 1813) near Lewisville; Doub's Meeting House; Dutch Meeting House, location unknown; Spainhowers School House at Vienna; "At my mill" in Bethania, where Doub was a tanner in the tradition of his father; Mt. Tabor, a church at Stokesdale, N. C.; Douthet's, presumably Thomas Douthit's near Clemmons; Concord Church between Lewisville and Clemmons; Banners near Germanton; Bethlehem Meeting House near Walkertown; Salem Stand, presumably at the Square in Salem; Love's Meeting House (f. 1791) at Walkertown; A. Cambels, Archibald Campbell, early leader at Love's Church; "campground" at Doub's; "at the Academy," a school at Doub's; Jerusalem Church located where Children's Home now is.²²⁹ Thus, this listing confirms the fact that all the churches thought to be in existence in 1826 were actually there at least by this time.

As 1830 approached Methodism was still on the way up. New churches, new classes, and new preaching places were constantly being established. The first generation of Methodists—men such as George McKnight, James Douthit, James

228. Michael C. Doub, *Journal and Sermons, 1826-1876*, p. 1-3. William C. Doub Papers, Duke University Library.

229. M. Doub, *Sermons*, pp. 4-7.

Love, Reuben Ellis, John Doub, and William Jean had passed from the scene. In their places appeared new names and new faces, as well as new faces with the old names. Methodism was coming into the hands of the second generation and invariably different ideas about how the church should be run were developing. With such men as Michael Doub and Peter Doub on the scene the continued progress of Methodism was assured. By the same token the Moravians were entering their second generation of contact with radical evangelism and revivalism. Its continued existence was not so sure. The Brethren had reached a crossroads between the new and the old, the traditional and the revolutionary. Which road they took in the next few years would determine the character of their church for the rest of its existence.

THE CONTINUED GROWTH OF METHODISM AND CONFLICT WITH THE MORAVIANS, 1831-1850.

V.

By the year 1830 Methodism had become firmly entrenched in the Yadkin valley. In fact the Yadkin circuit had become so large that it was too much for one man to handle alone. Consequently, that year the Yadkin circuit was split with a new circuit called the Stokes circuit being formed to serve what is now Stokes and Forsyth county. With the establishment of the new circuit there came a burst of energy which led to the organization of at least ten new churches in Wachovia between 1831 and 1850. Thus, by 1850 Methodism had reached its ante-bellum peak of growth. Also, by 1850 the local Wesleyans had approached the apex of their nineteenth century prosperity. As a result they exerted more influence than ever on the Moravians and on local politics and social practices.

When the new Stokes circuit was formed there were twelve churches on the circuit, with eleven of these within the bounds of what is now Forsyth county.²³⁰ Among the eleven in Forsyth were Sharon, Clemmons ville (Mt. Pleasant), Bethel, Doub's, Bethlehem, Concord, and Love's, all of which had been established long before 1830. However, there were several new churches which had not appeared before this time: Union, Waughtown, Tabernacle, and Mt. Vernon. The sole church in existence then which is not today in Forsyth county was Mt. Tabor Church which is near Stokesdale, N. C.

The Union Meeting House became a preaching place in 1830, first appearing on Michael Doub's list of sermons in June of that year, when he attended a two days meeting there on the 26th and 27th.²³¹ About this time a man named Harry Poindexter is reported to have given two tracts of land for public use. One was to be used for a cemetery, now known as Clingman's Graveyard, and the second was designated to be used as a site for a meeting house "for divine worship regardless of denomination." Thus, it came to be known as Union Meeting House, a name which was retained even after it became a regular Methodist church in 1855. Nevertheless, union services were held until 1876.²³²

230. Minutes of Stokes Circuit Quarterly Conference, 1831-1856, May 28, 1831. Southern Historical Collection, University of North Carolina at Chapel Hill Library. Hereinafter referred to simply as "Stokes."

231. M. Doub, *Sermons*, p. 8.

232. Mrs. J. L. Jones, "Dedication of Union Methodist Church" (July 12, 1953; mimeographed), pp. 6-7.

Little is known about the church at Waughtown except that it was near Salem, in what is now the Waughtown section of Winston-Salem. The Moravians mention it twice in 1837 and 1841 as a center of revivalism. In 1841 the Salem Diary notes that "through the work of the Methodists somewhat more spirit seems to be stirred up" at Waughtown.²³³ Waughtown Church appears on the quarterly conference minutes from 1831 to 1855, when it apparently either disbanded or joined with another church.²³⁴ Little more is known about Mt. Vernon church. Vernon Camp Ground first appears on Michael Doub's list of sermons on September 17, 1830, and is frequently referred to thereafter.²³⁵ This church, apparently in eastern Forsyth county, appeared on the Stokes and Forsyth minutes from 1830 until 1882 at which time it was probably placed on the Kernersville circuit. What happened to the church after that time is unknown. The fourth new church was Tabernacle, apparently a forerunner of the Tabernacle Church which is now near Old Richmond school. However, this church appears on the minutes only from 1830 to 1835 and then no longer appears. In 1852 the church was reorganized but remained on the Stokes circuit until late in the nineteenth century. The first church was not built until 1861.

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In June and July of 1831 Peter Doub, then the Presiding Elder of the Greensboro District, visited all of the churches on the Stokes circuit "visiting old friends." His comments reveal something about the nature of the churches on the circuit as well as the character of his work. He wrote:

Wed. 22: Preached at **Union Meeting House**.

Thur. 23: Heard Moses Brock preach a good discourse on Zach. XIV 6-9 at **Concord Meeting House**. I read and explained the general rules of our church.

Fri. 24: Preached at **Sharon Meeting House** to a very few hearers . . . and afterwards rode to my brothers six miles distant.

Sat. 25: Preached at **Bethel Meeting House** to about 35 hearers on Titus III 8. Read rules. . .

Sun. 26: Preached at **Clemmonsville** to a large and attentive congregation. We had a very feeling time. I think if we had a good class leader here, we would have a revival of religion in this place.

Mon. 27: Preached at **Ellis School House** to an attentive and feeling little company . . . Informed them I expected to give them an opportunity (sic) to become members of the M. E. Church, when I attended the next time.

Tue. 28: Preached at **Beard's School House**.

Wed. 29: Preached at **Mt. Vernon** at 11 o'clock . . and at night at **Waughtown**. . . We had a very good meeting at Mt. Vernon. Good was no doubt done.

233. Records of Moravians, VIII, 4309; IX, 4580.

234. Stokes, May 28, 1831-September 30, 1850; Forsyth Circuit Minutes of Quarterly Conference, 1851-1877, March 22, 1851-November 5, 1855. Library of Mt. Tabor Methodist Church.

235. M. Doub, Sermons, p. 8.

236. Stokes, 1831-1856; Lucille S. Long, Tobaccoville, N. C. to Larry E. Tise, August 28, 1966.

Thur. 30: Preached at **Love's Chapel** to a small cong. I was not well, and did not feel able to hold Class meeting. The class is cold, and in different here. May God relieve them porerfully (sic).

Fri. 1 July: Preached at **Bethlehem Meeting House**. We had a very good meeting. Some of the members seemed to enjoy themselves very well; and I hope that good was done. (Baptized 2 children; expelled Benj. Cofer for drunkenness and swearing. Michael Fulp withdrew from Church in an irregular manner.)

Sat. 2: Preached at **Tabernacle Meeting House** to a congregation composed of females and had really a feeling and good time.

Sun. 3: Preached at **Mt. Tabor** on Psalm 1. There was but a small congregation, in consequence (sic) of a very heavy shower of rain that fell about the time that the people would have set out for meeting. We had a good meeting. In the evening I rode to my brother's 15 miles distant.

Sun. 10: Preached at **Brothers (Doub's)** to a small company. The people in this neighborhood have been compelled to labor on the Sabbath day; to prevent the cattle from getting into their fields; and to secure the wheat and the other grain which had been carried away by the flood.

Mon. 11: Preached at **Spainhowers School House**.²³⁷

Doub's reports were characteristic of those made by circuit riding preachers at the time.

In addition to those mentioned above, seven other new churches were added on the Stokes circuit between 1831 and 1850. They were Jerusalem (f. 1833), Center Hill (f. 1833), Antioch (f. 1834); Pisgah (f. 1834), Bethany (f. 1838), Mt. Pleasant (f. 1841), and Mt. Tabor (f. 1840's). Center Hill and Pisgah most likely were located in what is now Stokes county. Bethany was apparently located in the southern part of Forsyth county. This church appeared on the Stokes and Forsyth circuit minutes from 1838 until 1852 and then disappeared. The new Mt. Pleasant (not to be confused with Mt. Pleasant near Clemmons) was and is located in the north-western point of Forsyth county in the Old Richmond area. This church first appeared on the Stokes circuit minutes in 1841 and continued on the Forsyth circuit.²³⁸ Of course, Mt. Tabor church will be the subject of Part Three of this book.

The two remaining new churches, Jerusalem and Antioch, must be considered separately because of their importance. Jerusalem church first appears on the Stokes circuit minutes in 1833. This church was long known as "Old Jerusalem" or "The Society under the Mulberry Tree" because meetings were originally held under a large mulberry tree in the vicinity of Children's Home in Winston-Salem. The Society eventually led to the construction of Jerusalem Church, "a stout frame building" near the loved mulberry tree. The Jerusalem church thus appears on the minutes from 1833 until 1852. When Forsyth was formed in 1849 Jerusalem church asked permission to sell its building and lot in order

²³⁷. Doub, Diary, pp. 66-82.

²³⁸. From compilations made on the Quarterly Conference Minutes of both Stokes and Forsyth circuits, 1831-1877

to build a new church in the town of Winston. Permission granted, the property was sold and a lot was purchased at the corner of Liberty and Sixth Streets for \$79.25. An unpretentious church was soon built.

From 1825 until 1886 the new church was known as "Winston Station" with a separate quarterly conference from 1855 to 1864 and from 1869 to the present. In 1885 a new brick church was built and was dubbed Centenary Methodist Church because of the Methodist centennial celebration that year. The new church was built slowly over a number of years under the direction of the Rev. W. W. Albea. The **Western Sentinel** reported on December 24, 1885, "The Methodist Episcopal congregation of this city will worship in their handsome new church for the first time next Sunday."^{238A} This beautiful building served the congregation adequately until 1927 when the West End congregation (f. 1912) joined the old Centenary congregation in building a new two and one-half million dollar edifice on West Fifth Street in Winston-Salem.²³⁹ The members of Old Jerusalem would hardly believe that their unpretentious efforts had led to this end.

The importance of Antioch church derives not from its size or its great influence, but from its contribution of Solomon H. Helsabeck to the ministry. Helsabeck, along with Michael Doub, was probably the most important man in nineteenth century Methodism in Forsyth county. Helsabeck's contribution will become apparent in the following chapters. Antioch's history began with the gathering of people for preaching services at a nearby school in 1831. Although Antioch first appears on the Stokes circuit minutes in 1833, its first church building was not erected until 1834. The present building was erected in 1881, being dedicated in 1882.²⁴⁰

Along with the continued growth of the Methodist Episcopal Church as represented by the Stokes circuit, there was another concurrent development of Methodism in the area. This development was represented by the establishment of First Church in Winston, Hickory Ridge, and Maple Springs—all member churches of the Methodist Protestant Church. The Methodist Episcopal Church, like other Christian denominations in the American melting pot, was not immune to disagreements and separations. The earliest important separation was the O'Kelly Secession which followed closely the Revolutionary War. However, the first really major break

^{238A.} *Western Sentinel*, Dec. 24, 1885.

^{239.} Mary C. Wiley, "Glimpses of Small-Town Winston," in *Fries Forsyth, a County on the March*, p. 73; C. Excellence Rozzelle, "Centenary Methodist Church," (typed, 1966), pp. 1-2; and "The Centenary Story," a pamphlet prepared under the direction of W. Kenneth Goodson.

^{240.} E. Frank Stroupe, "A Brief History of Antioch M. E. Church," (typed, August 6, 1931); revised July 30, 1961), pp. 1-5.

came in the 1820's with the establishment of the Methodist Protestant Church. Like the O'Kellyites the Methodist Protestants urged that the government of the Methodist Church should be made more democratic. They wanted the election of presiding elders and the admission of laymen to conferences. The grievances of these men were not heeded by the church and, consequently, by 1830 a separate Methodist denomination had been formed.²⁴¹

The growth of the Methodist Protestantism in North Carolina preceeded the establishment of the national Methodist Protestant Church by two years. The first meeting was held at Whitaker's Chapel in Halifax County on December 19, 1828. By 1850 there were 40 Methodist Protestant churches in North Carolina served by 25 preachers and consisting of 4,187 members. By 1935 the numbers had grown to 232 churches, 124 preachers, and 30,735 members.²⁴² The Methodist Protestant Church became one of the three denominations to form the Methodist Church in 1939. The Methodist Protestants were responsible for building Yadkin College (1878-1924) and High Point College.

The first Methodist Protestant church to be formed in Wachovia was First Church in 1842. In that year a group of people began meeting in a log house in Liberty, a few hundred yards north of Salem. The first church was built in 1850 on the corner of Liberty and Seventh Streets after the formation of Forsyth county. In 1876 this frame structure was moved and a brick church costing \$3,500 was built on the same location.²⁴³ This church went out of existence in the 1950's. The second Methodist Protestant church was Hickory Ridge Church formed in 1847 between Winston-Salem and German-ton.

The third Methodist Protestant Church was Maple Springs, organized in 1848. Maple Springs Church grew out of the popular camp meetings which gathered on the farm owned by one "John Henry Livengood" at two springs surrounded by the roots of a beautiful maple tree.²⁴⁴ This site was first mentioned by the Moravians August 3, 1851 when it was written: "A camp meeting at Livengood's 4 miles from here drew, as is unfortunately usual, many from our town."²⁴⁵

With the rapid burst of growth which followed the formation of the Stokes circuit in 1831 and the invasion of the Methodist Protestants into the very heart of the Moravian stronghold in the 1840's, the Methodist phalanx became more

241. Luccock, et. al. pp. 325-327.

242. J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church* (Greensboro, 1939), pp. 23-28, 52.

243. Wiley, "Small-Town Winston," Forsyth, p. 72.

244. "History of Maple Springs Methodist Church, 1843-1962" pp. 5-7.

245. *Records of Moravians*, X, typed.

formidable than ever before. It was during the twenty years from 1831 to 1850 that the Moravian way was more severely challenged than ever before. Due to the fine records kept by both the Methodists and the Moravians during these years the day-to-day life and interaction can be closely recreated leading up to the ultimate settlement of the Moravian stance in the 1850's.

Several prominent features of the character of Methodism in the nineteenth century come to light in the official records of the Stokes circuit. Probably the most outstanding feature was the deep involvement of the church in the personal lives of its members and its servants. The church, through its quarterly conference, kept close tabs on the character of its officials. Once each year every preacher, whether he was the preacher-in-charge or a local elder, deacon, exhorter, or preacher, and every steward and trustee had to pass "an examination of character." By this means the moral integrity of the church could be safe-guarded.

In 1831 William Sturgess, a local preacher, and John Meyers, a local exhorter, did not pass their examinations of character because of a complaint. The quarterly conference then inquired into the situation and at the following meeting, after finding no just cause for the complaint, the two men were reinstated.²⁴⁶ This power of examination also extended to those who sought approval for a particular ministerial status in the church. In 1833 Joseph Lash applied for a license to preach. The conference after deliberation decided the following:

The conference not having heard him preach deemed it prudent to withhold their assent. They however gave him privilege (sic) to exercise his gift as a preacher until next conference.²⁴⁷

In 1835 some problems arose over the use of funds by Thomas Carr. The conference found that Carr, a steward, should be "displaced," with Enoch More being elected to take his place. Also the conference passed a resolution which read, "Resolved that we the members of the quarterly meeting conference will use more diligence in the financial matters of the church than before."²⁴⁸

The powers of the conference were most adequately demonstrated, however, in a problem which arose in 1838. When the Presiding Elder asked if there were any complaints, it was pointed out that many of the leaders of the local churches had become lax in their duties. Seventeen members, who were absent from the meeting, were then listed as being most lax. A resolution was promptly passed which stated that

246. Stokes, November 15, 1831 and January 14, 1832.

247. *Ibid.*, August 26, 1833.

248. *Ibid.*, June 13, 1835.

these seventeen men should

be requested by the minister in charge to appear at the next quarterly meeting conference and show just cause why they have neglected the discharge of those duties in attending quarterly meeting conferences imposed on them by the authorities of the church.

At the following conference thirteen of the seventeen appeared and the characters of eleven were passed. However, one felt that he should resign, and the conference found that "it would be prudent" to displace the other one from office. When the other four delinquent members appeared at the next conference, three were passed. But the last man, "who had been complained of for the want of faithfulness in the leadership" was "placed in the hands of the Preacher-in-charge to be dealt with according to the Book of Discipline."²⁴⁹

In addition to its function as an examiner of the character of the local church leaders, the quarterly conference served as an arbitrator of disputes which could not be settled by the local church. There were numerous times between 1831 and 1850 when the quarterly conference exercised this power. In 1838 several disputes took place between two members of the Bethany Church named John Ross and Jesse Melton. Melton had subscribed or promised to pay \$20 toward the building of the Bethany church, but later told Ross that he could not or would not pay that amount. Melton then took his case before the leaders of the Bethany Society, who decided that he should pay \$15 instead of the \$20 he had promised. Still unsatisfied, Melton appealed to the quarterly conference for a second arbitration, which was allowed. A committee composed of Gibson, Joseph Clouse, Enoch Moore, Chs. R. Smith, and John Alspaugh then heard the case and rendered a verdict that Melton should pay only \$10. Both Ross and Melton submitted to this verdict. A year later Ross accused Melton with "lying and dishonesty," with the case being submitted to the class of Bethany. The class declared that Melton was guilty as charged. Therefore, Melton once again appealed the decision to the quarterly conference, which upheld the verdict and expelled Melton from the church.²⁵⁰ In another case, the conference revoked the decision of a local church.²⁵¹ In a further case in 1843 in which a Christina Larrius was tried for immoral conduct (slander!), the quarterly conference disagreed with the class's decision.²⁵²

Also in 1843 D. G. Bodenheimer charged John W. Lewis with maladministration and expressed the intention of taking the case to the Annual Conference without even notifying

249. *Ibid.*, March 24, June 9, and September 10, 1838.

250. *Ibid.*, December 8, 1838, December 8, 1839.

251. *Ibid.*, March 30, 1839.

252. *Ibid.*, December 24, 1842.

Lewis of his plans. For Bodenheimer's actions, his character was not passed, and the case was placed in the hands of the Preacher-in-charge to settle according to the Discipline.²⁵³ That same year a Brother Moose was charged with immoral conduct and when he could not defend himself against the charge, the quarterly conference revoked his license to preach.²⁵⁴ Other cases arbitrated were those of Isaac Spease of Mt. Pleasant for slander, whose case had to be referred to the Annual Conference; of Elizabeth Chaffin of Doub's who was found guilty of drunkenness and expelled; and of S. C. Doub, also of Doub's chapel, who was charged with whipping a child, but was found not guilty.²⁵⁵

In addition to its function as examiner and arbitrator, the quarterly conference had control of the church property and the appointment of trustees for the circuit. In 1832 the conference set up committees to build churches in the neighborhoods of William Bied (unknown) and of Thomas Holland (unknown). In 1837 a committee was appointed "to supervise the building of a church at Kerner's Cross Roads," consisting of Andrew Lindsay, Thomas Voss, Moses Evans, John Ross and Franklin Folger. Then in 1850 the quarterly conference set up a committee to build a new church in the newly formed Winston; this church was to take the place of the Old Jerusalem Church and ultimately became Centenary Church. The appointment read, "Thomas Wilson, Joseph Wesner and Joseph Crews were appointed a committee to attend under the discipline to the erection of a new meeting house near the new court house in the county of Forsythe."²⁵⁶ The quarterly conference also heard the reports of the trustees and appointed trustees for individual meeting houses once each year. In 1834 the trustees for Antioch were appointed as follows: Sollomon Petre, Isaac S. Gibson, John Spainhour, Henry Briggs, Jacob Helsabeck, Sen., Joseph Helsabeck, Jacob Doub, Henry Doub, Jacob Spainhower.²⁵⁷ In 1838 John Alspaugh made the trustees report for Mt. Vernon and J. B. Hampton made the reports for Mt. Tabor, Bethlehem, and Asbury Chapel.²⁵⁸ In 1839 the Preacher-in-charge tried unsuccessfully to obtain the deeds for each church for safe-keeping.²⁵⁹

In the early nineteenth century only single men were allowed to serve in the Methodist itinerancy. Once a minister was married he was required to leave the ministry. However,

253. *Ibid.*, August 21, 1843.

254. *Ibid.*

255. *Ibid.*, October 18, 1847, May 20, and October 16, 1848.

256. *Ibid.*, August 6, 1832 and May 4, 1850.

257. *Ibid.*, September 6, 1834.

258. *Ibid.*, December 8, 1838.

259. *Ibid.*, December 8, 1838 and December 8, 1839.

by the 1830's married men were allowed to serve, thus requiring lodging for the Preacher-in-charge and his family. In 1837 the quarterly conference passed a resolution on the subject:

We the members of this quarterly conference feeling a deep solicitude that the ministers appointed to our circuit from time to time having families may be better provided for than they have heretofore been, and believing that our official body would cooperate with us to make the families of our married men who may labour among us as comfortable as the book of discipline contemplates therein:

Resolved that to affect so desirable an object this conference do recommend to the stewards that they harmonise, and that we will select from among their number, to whom the preacher in charge may at any time, direct his successor, having a family, as a proper person to make the arrangement, for the location of said family . . .

In 1841 it became necessary to think about building a parsonage for the Stokes circuit to remedy this situation. In that year a committee was appointed to prepare plans for the construction of a parsonage. Still in 1843 no parsonage had been built and a new committee had to be appointed. By 1843, since a parsonage still had not been built, the quarterly conference decided to purchase one in Clemmons ville. Thus it was bought, furnished, and rent was taken from the money subscribed for building one. Only three years later the Forsyth circuit was formed and to settle the accounts with the old Stokes circuit the parsonage had to be sold.²⁶⁰

The quarterly conference was also in charge of the collection of money for the purposes of paying the preacher-in-charge and settling other accounts. For this purpose a board of stewards to collect the money was appointed for the entire circuit. In 1831 the board consisted of Michael Doub, John Alspaugh, James T. Wright, and Solomon Petre.²⁶¹ Later one or two stewards were appointed from each church. The payment of money varied radically with the prosperity of the year often making collection difficult and the minister's salary poor. Rarely ever was the preacher paid the whole amount he was promised at the beginning of the year. The method of collections was the subscription: each member would subscribe or promise to pay so much money toward the expenses of the circuit each year. In 1836, a lean year for financial support, the quarterly conference passed a resolution as follows:

Resolved that we use our best endeavors to raise the sum of three hundred and fifty dollars to meet the expenses of the circuit and that the stewards and class leaders be recommended to urge this matter to the several classes.²⁶²

At the beginning of each year these needs would be estimated by a committee and then given to the stewards for collection.

260. *Ibid.*, Oct. 9, 1837, March 20, 1841, March 25, 1843, March 11, October 16, 1848, and November 1, 1851.

261. *Ibid.*, May 28, 1831.

262. *Ibid.*, Aug. 28, 1835, May 7 and July 25, 1836.

In addition to the judicial and administrative functions of the quarterly conference, it had control of the benevolent and social reform work of the circuit. The most important area of concern was for the religious instruction of children. For this purpose Sunday-schools were formed at most of the local churches and also in areas remote from churches. Then, too, the Methodists also often cooperated with other denominations in establishing area Sunday-schools. Spainhower's Sunday-school at Pfafftown was a venture supported by Methodists, Moravians, and Baptists alike. There were many others also in Wachovia. These schools usually ran from March or April until October or November, when they would disband to be reorganized in the following spring. In 1837 there were Sunday-schools only at Bethlehem, New Hope, and Doub's churches, while the rest of the area was served by "Union" schools. In 1838 there were seven schools on the circuit with 274 scholars, 34 teachers and 5 libraries, while in 1841 there were only 2 schools.²⁶³ By 1845 the interest in Sunday-schools had become greater with the following resolution being passed:

Resolved that this quarterly conference is deeply impressed with the necessity of making greater exertions in behalf of the instruction of children and that as official members of the church we will use our most diligent exertions to get up and sustain Sunday schools.

Therefore in 1847 there were schools at Mt. Zion, Germanton, Antioch, Doubs, Union, Sharon, Concord, Clemmons ville, Bethel, Vernon, Buffaloe, and Palmyra.²⁶⁴

A second area of social concern was the temperance movement. While the period from 1830 to 1860 was a period of profound social reform and innovation, the South participated only partially in the revolution. The primary issue in the North was the abolition of slavery, but in the South the emphasis lay on the temperance movement. The Stokes circuit shared only partially in this reform. In 1833 it was reported that the quarterly conference "have formed itself into a Temperance Society." Then in 1835 a resolution was passed on the subject: "... we the members of the quarterly meeting conference pledge ourselves to abstain from making, vending, or using ardent spirits ourselves and to discountenance the use of it in others."²⁶⁵

The quarterly conference also supported the burgeoning missions movement of the nineteenth century. In 1833 the conference recorded:

The conference have formed itself into a missionary society embracing as the object of its benevolence the publishing fund, Bible, tracts and Sunday school books, for the use of this circuit.²⁶⁶

263. *Ibid.*, October 9, 1837, December 8, 1838, October 16, 1841.

264. *Ibid.*, July 28, 1845 and May 29, 1847.

265. *Ibid.*, August 26, 1833 and August 29, 1835.

266. *Ibid.*, August 26, 1833.

Nothing else is mentioned about support for missions until 1845 when a committee was appointed "to aid the Presiding Elder and Preacher-in-charge in missionary operations." In 1847 a resolution was passed that "we endeavor to raise as large an amount for missionary purposes as last year (and larger if possible)."²⁶⁷ The subject of the Stokes circuit and slavery will be considered in a later chapter.

With the nature and operations of the Stokes circuit in mind, the contacts of local Methodists with the Moravians should be better understood. During the years 1830-1850 Methodist-Moravian contacts were ambivalent, going from cordiality all the way across the spectrum to hostility. The change from one extreme to the other seems to have been entirely dependent upon specific incidents which occurred. The chief approach of the Methodists to the Moravians was, as usual, aggressive and oftentimes quite hostile. The Moravian reaction, in turn, was usually contempt for the Methodist upstarts and grief over the continued loss of members to the Methodists.

In 1831 and 1832 Methodists and Moravians worked together beautifully. A Methodist minister named Hill preached at both Bethabara and Bethania in 1831, receiving the following comment at Bethania: "... Hill preached a truly evangelistic and edifying sermon ..." The Moravians, at least at Bethania, had become accustomed to the Methodist evangelism and had come to enjoy it. Also in 1832 a man named Thomas Fockle was allowed to continue receiving the communion with the Moravians even though he had become a Methodist. Finally, the Moravians permitted a former Moravian, turned Methodist, named Polly Butner to be buried in the Bethabara God's Acre, with the service being conducted by a Methodist. Nevertheless, the Methodist camp meetings continued to draw away Moravians from their own services and from their own church.²⁶⁸ These evidences of a thaw in Moravian strictness began to come more often as the years stretched out.

1833 was primarily a year of conflict, totally as much as 1831-1832 had been years of peace. In this year the story of a young man who had been a Moravian and later joined the Methodists, taking many Brethren with him, was told as follows:

This young man some years ago left our church for the practices of the Methodists. For this reason, one after another of the family had gone to the Methodists and had attended their meetings regularly, and deserted ours. So Br. Schulz had a hearty and blessed conversation with a man whom the Methodists had led astray through their judgment of the Brethren's teaching that "None of the Brethren

267. *Ibid.*, May 31, 1845 and March 20, 1847.

268. *Records of Moravians*, VIII, 3999, 4003, 4020, 4029, 4049, 4058.

had religion," and that theirs was the only saving faith. It was shown this man how unscriptural and unevangelical was judgment of this kind, whereby self was served instead of the Lord.²⁶⁹

A short while after this Brother Schulz led forth a counter-attack on the Methodists, by using some of the Methodist's own weapons. He formed a prayer meeting in the Friedberg community, "partly to give new opportunity for upbuilding spiritually, and partly to meet the reproach that out of need of such opportunities, our Brethren and sisters, and especially the young people, would be led astray to attend the **Prayer meetings** of the Methodists." The prayer meeting heretofore was principally a Methodist practice. At the first meeting of the prayer group, Schultz remarked:

Very remarkable is the stirring of souls in religious interest, especially in the so-called Rothrock Settlement. This thing has been called forth by the opposition of the Methodists. Almost everywhere they are talking about what is true religion? How can I get it? What gives me the opportunity to choose between outer forms and the true spirit of peace?²⁷⁰

The Moravians were using a Protestant method of picking up practices from others in order to fight back at competing denominations.

Also in 1833 there were other notable complaints made by the Moravians because of Methodist activity besides the usual irritation of camp meetings and loss of members. One Moravian, a Brother Rippel, was said to be "in a condition of great spiritual confusion for his son and daughter keep after him day and night with praying and crying, trying to get him to join the Methodists." Two complaints were made about Methodist camp meetings: "Noticeable is the stir of religious interest caused principally by the activity of the Methodists . . . The wife of our Br. Daniel Rothrock and the widow Reich, who both belong to us, are said to have shouted last Sunday." Also, "it is said that several weeks ago Benjamin Peddycord shouted at a camp meeting of the Methodists held near the Yadkin river."²⁷¹

At the same time the Moravians had praise for many of the Methodist activities. There were many comments on the Methodist-Moravian venture with the Pfafftown Sunday-school. One comment stated that "the spirit of God had been manifest" because of the Sunday-school and "through the endeavor of the Methodists." On another occasion the chronicler wrote:

It is not to be denied that in part of the community, especially in and around Pfafftown, there is a religious movement, to which the camp and other meetings of the Methodists in this neighborhood have undoubtedly contributed.

269. *Ibid.*, VIII, 4060.

270. *Ibid.*, VIII, 4064.

271. *Ibid.*, VIII, 4112, 4117.

The Methodists were also reported to be doing a large work at the Bethany Sunday-school. Finally, the Methodists had established a church and a graveyard for Negroes near Bethabara.²⁷²

Between 1834 and 1839 the number of times in which Moravians and Methodists cooperated for various purposes exploded into the hundreds. During this time an unprecedented closeness and relatedness can be detected. There were Methodist-Moravian discussions on theology, interchurch services, with Moravians preaching at Methodist churches and vice versa, including cooperative services.²⁷³ Methodists were received in large numbers at Moravian communion services. Also in 1838 four Methodist preachers held a two-day meeting in Salem in conjunction with the public examination of students at the Girl's School.²⁷⁴ There were several reasons for this flowering of cooperation. One reason was the following: "In order to avoid any appearance of separation some of the Methodist brethren were requested by me to take part in the conduct of the divine service . . ." ²⁷⁵ At a meeting attended by Methodists, Baptists, Lutherans, Reformed, and Brethren, it was stated that, "We prayed wholeheartedly: Unite all the children of God in one Spirit."²⁷⁶

But even though cooperation increased radically, the Moravians still complained about the drain of their membership. Several long-time Moravians joined the Methodists.²⁷⁷ Then too the camp meetings caused the Moravian services to be poorly attended.²⁷⁸ One Moravian family grieved because their eighteen-year old daughter became a Methodist and married a forty-five year old Methodist exhorter. When it was reported that the Methodists were threatening to take over the Cool Spring Sunday-school, the Moravians hastily sent a minister there to hold meetings twice a month.²⁷⁹ Also the Moravians were forced to give up services at Spainhower's School House for the following reasons:

It was given me to understand plainly that to preach here regularly in the future would not be rewarding since the Methodists frequently held meetings there and in addition there was no lack in edifying opportunities in the neighborhood. That the following on a week-day would in no case be numerous for a sermon.²⁸⁰

The Moravians were slowly but surely being pushed out of every sphere of influence they had established.

272. *Ibid.*, VIII, 4066, 4105, 4106, 4115.

273. *Ibid.*, VIII, 4154, 4208, 4233, 4243, 4267, 4294, 4299, 4300, 4301, 4311; IX, 4442, 4447.

274. *Ibid.*, IX, 4387.

275. *Ibid.*, IX, 4439.

276. *Ibid.*, IX, 4444.

277. *Ibid.*, VIII, 4146, 4149, 4209.

278. *Ibid.*, VIII, 4148, 4150, 4157, 4201, 4299, 4309, 4444, 4495, 4505, 4510.

279. *Ibid.*, VIII, 4245.

280. *Ibid.*, IX, 4433.

In 1834 the Bethabara minister stated that "as a whole the Methodists do not conduct themselves toward us in a very Christian-like manner."²⁸¹ But the most rabid reaction of the Moravians came in October 1837. The event was reported as follows:

Two weeks ago in the Hope Settlement, where the families Brunner, Null, etc., live, a so-called revival was started by the restless zeal of the Methodists. As a result of this agitation three of our families have gone over to the Methodist doings. Several of the young people were said to have "come through." It is too bad that much thoughtlessness is bound up with such religious movements so that some of our people let themselves be led astray to intolerant and unchristian expressions. May the Lord grant that this awakening be consecrated so that "His Kingdom come."

(three weeks later) In this settlement for about three weeks there has been an awakening due to the efforts of the Methodists, in which some of our young people have been mightily gripped and some of the formerly well-grounded married people have been swept in so that they not only attend meetings of the Methodists day and night, but also in one of our families Methodist meetings are held where things go on in quite an extravagant way. Although the Methodists try to win all the awakened for their church, thus far they have not succeeded in persuading more than two girls to go over to them.²⁸²

The Moravian stronghold was flinching under the constant barrage of evangelistic revivalism.

From 1840 to 1847 the situation between the Moravians and the Methodists did not change. The rate at which Moravians joined the ranks of the Methodists increased, but other circumstances remained approximately the same. There were at least eight occasions during these years that Moravian services had to be called off because of the lure of nearby Methodist meetings. On one occasion it was written that in the Methodist camp meetings some Brethren "found the one thing that has been a necessity. God grant that they may hold firm."²⁸³

However, there were far more occasions on which Methodists and Moravians cooperated in a common venture.²⁸⁴ There were several notable projects in which both groups worked together. In 1844 both supported an agent of the American Tract Society to spread Bibles and other religious tracts throughout northwest North Carolina. The same year Brantley York, who was then teaching in Clemmons ville, gave the address at the Christmas love feast. More notable was an attempt to revive the faltering Gerbers Church (unknown denomination) in 1845, in which both Methodists and Moravians participated in an evangelistic campaign. This was the first time in which a Moravian helped conduct a

281. *Ibid.*, VIII, 4146.

282. *Ibid.*, VIII, 4303, 4305.

283. *Ibid.*, IX, 4576, 4589, 4626, 4631, 4632, 4641, 4702, 4894.

284. *Ibid.*, IX, 4580, 4650, 4702, 4814, 4871, 4879-81, 4882.

revival meeting with Methodists. A common funeral service was held for Andrew Jackson at Bethabara in 1845. Finally, Methodists were allowed to participate in and conduct the prayer meetings at Friedberg and Hope this same year.²⁸⁵

Nevertheless, there were occasions for conflict. When a Methodist was allowed to offer a prayer at a Moravian meeting in 1840, a Moravian woman shouted, causing the minister to rebuke his congregation, saying that they "conducted themselves in such a manner that this was a sign that still many of those assembled were unconverted." Methodist influence can be seen in the fact that in 1842, when plans were being made for a Moravian singing school, many Brethren demanded that "Methodist tunes and those found in the little union song book" be taught. When in 1845 a Methodist woman shouted and caused a great disturbance at a Moravian meeting the minister could only say, "May the Lord however use everything for His great purpose, our redemption."²⁸⁶

One of the most graphic demonstrations of Methodist influence on Moravian endeavors can be seen in the history of the St. Phillips Moravian Church, a church in Salem solely for Negroes. Shortly after the special church was established an old Negro cripple named David, who was a Methodist, was asked why he did not attend the Moravian church, since it was especially built for Negroes. His reply was that even if he could get there, he would not come because he "would not know where to sit."²⁸⁷ The complicated method by which the Moravians insisted on the separation of members, non-members, married, and unmarried had confused David as it undoubtedly did other Negroes. David, along with most of the local Negroes, preferred the simple, emotional meetings of the Methodists to the complicated, quiet ones of the Moravians. Because of these reasons the Negroes, if they had a choice, would go to Methodist meetings, while only those owned by Moravians would attend services in Salem.²⁸⁸

The attendance at St. Phillips was extremely irregular, being dependent upon whether or not a Methodist meeting was being held near by. Sometimes 100 Negroes would come, only to be followed by Sundays with 20 or 30 present.²⁸⁹ By 1847 almost all of the local Negroes had become Methodists, but still desired to take communion and enjoy love feasts in Salem when there was no Methodist meeting near by. Therefore, a special provision was made for Methodist Negroes to take part after seeking permission of the minister on each occasion. Also when a Methodist Negro came to the Moravian

285. *Ibid.*, IX, 4759, 4819, 4864, 4867, 4871, and 4879.

286. *Ibid.*, IX, 4570, 4699, 4881.

287. *Ibid.*, IX, 4733.

288. *Ibid.*, IX, 4792.

289. *Ibid.*, IX, 4954, 4956.

minister to have a child baptized, he was to be referred to his own minister, except in rare cases.²⁹⁰ In 1848 several of the Negro Methodist converts expressed dissatisfaction with this system because the Methodist meetings were irregular and often on week days, thus prohibiting their attendance. As a consequence the Negroes were oftentimes left without services to attend. Nevertheless, by 1848 the Negro church had decreased to nineteen members and even these left when they could attend Methodist meetings.²⁹¹ The uncomplicated treatment which the Methodists gave the Negroes caused the Moravian work with these people to be a failure.

From 1848 to 1856 the final conclusion to major Methodist influence on the Moravians can be observed. During these years cooperation between the two sects developed to an even greater extent than before. In addition to the by-then normal exchange of pulpits and inter-denominational services,²⁹² several other developments occurred. During these years the Moravian ministers at Bethania and Friedberg-Hope began to participate fully in almost all the Methodist activities. The Bethania pastor preached at Methodist camp meetings at Hickory Grove, Antioch, Union, Pleasant Valley, Mt. Tabor (Forsyth), and Maple Springs, while the Friedberg pastor preached at Clemmonsville, Maple Springs, and Pleasant Valley camp meetings. This participation was a significant change in former Moravian practices. Moravians were continually lured away to Methodist camp meetings: Therefore why should not the Moravian minister go there also and if possible keep his parishoners content with their own church. This obviously was a capitulation to the Methodists that the Moravians gave up grudgingly.

A close comradeship developed between the Methodist and Moravian clergy which had never before existed. This change caused one of the Moravian ministers to admit, "It is impossible for me to deny that the Methodists are in general very dear people and children of God. Association with them is for me very instructive, useful and refreshing."²⁹³ This comment from the pen of the Bethania pastor was frank and concise for he threw himself wholeheartedly into the effort to work with the aggressive Methodists rather than to oppose them. He saw the two groups work together in a Temperance Society in 1848. He also saw the largest crowd in the history of the Bethania Church gather for the funeral of a former

290. *Ibid.*, IX, 4970-4971.

291. *Ibid.*, X (unpublished typescript; therefore dates must be given rather than page numbers), March 10 and May 1, 1848; January 20, 1850, and September 7, 1851.

292. *Ibid.*, X, Bethania Diary: May 30, July 2, July 27, July 29, 1848; Sept. 3-4, 1840, Jan. 13, July 14, Aug. 9, 1850; Oct. 8, 1851; Friedland and Hope, August 7, December 24, 1848; Oct. 1, 1849; July 30, 1850; XI, Bethania, Jan. 28-30, July 24, 1852; Oct. 17, 1853; May 10, 1854; Oct. 12-13, 1856. Friedberg and Hope, Oct. 11-12, 1852; Salem, Aug. 5, 1853.

293. *Ibid.*, X, Bethania, July 27, 1848.

Moravian, turned Methodist, in 1852.²⁹⁴ Also the pastor at Friedberg reported in 1848, after attending a Methodist camp meeting at Clemmons ville, that "I was much encouraged by what I heard and saw to love my dear Savior more and to serve Him more faithfully than ever before."²⁹⁵

But work as they might the Moravians seemed to make no headway. The Bethania pastor, who was more sensitive to the crisis than the other Moravians, wrote in 1851; "The older people seem to be loyal to us but liking is shown by the younger. There also is a strong trend toward union, finding expression however as union with the Methodists." A month later, after seeing another nearby Moravian stronghold give way to the Methodists, he wrote, "Our people from there do not come here (to Bethania), yes even the village people go there. How sad the state of affairs!" By 1854 the situation had become acute. Huge Methodist meetings were being held at Doub's, Maple Springs, Mt. Tabor, Clemmons ville, and in the new nearby town of Winston. Thus in 1855 the Bethania pastor wept as he wrote, "Hundreds of people passed through the village to the camp meeting at Maple Springs." The camp meetings then came often and lasted long. The drain was almost devastating.

The Bethania Diary of 1854 is filled with pathos and grief. Day by day, week by week, the reports became more and more painful to write. The course of events were described as follows:

March 3: On account of a muster and election to be held tomorrow at Pfafftown, the Spanish Grove preaching service had been postponed until today, and a considerable number had gathered.

May 10: On the way home I preached at a Methodist meeting near Maple Springs on John 10:9.

July 7: (attempts to revive the Spanish Grove Sunday School, which had gone into disuse because of the activities at Mt. Tabor which drew all away.)

Aug. 6: The camp meeting at Maple Springs kept many away.

Aug. 9: Intended to go to the camp meeting and to Salem for the laying of the cornerstone of the new school building, but felt unwell on the way and turned back.

Sept. 3: Held the litany and afterward, since there were only a few present, read a sermon by Hofacker on the epistle for today. At Bethabara also there were not many, to whom I spoke on John 6:37. The camp meeting at Mt. Tabor was the great attraction.

Oct. 15: Had once again to make the painful experience of a good number of village people going to the camp meeting at Antioch, several others visiting, while some few were at home but did not come to the service.

Dec. 31: It is true, it seems sad enough here in many respects. The attendance at meetings, which on the whole is so pitiful, is without question an indication of the spiritual condition; the near impossibility of getting confirmands proves the same. And

294. Ibid., X, Aeltesten Conference, Feb. 9, 1848 and Bethania, January 28-29, 1852.

295. Ibid., X, Friedland & Hope, August 7, 1848.

in all probability there is very little praying being done! —the attachment of the nonresident young people to the meetings of the Methodists is likewise a sign that our work is going backward rather than forward. Especially when still other disappointments occur, it is sometimes hard to keep up one's courage and to continue to work in hope of better days.

Aug. 26, 1855: Hundreds of people passed through the village to the camp meeting at Maple Springs. Also some from the village went. In the liturgical service I felt so despondent that I scarcely got through it, and had to omit the preaching service. It is just too sad to have to go through such an experience.²⁹⁷

Nevertheless, this sensitive and hurt man did not give up. The following year he threw himself into a multitude of activities with the Methodists in order to stop the flow of Moravians away from worship services and the church. He attended, with his parishoners, several of the Methodist camp meetings. He preached at others, among them two at Maple Springs and two at Pleasant Valley. He also continued his efforts to revive the Moravian Spanish Grove Sunday-school.

Thus by 1856, just before the opening of the Civil War, the Moravians had been forced to do an about-face. After only about seventy-five years of contact with the Methodists and other revivalistic denominations, a change had been wrought which the Brethren least of all expected when they settled at Wachovia in 1753. The causes for change can be detected in the very nature of Methodism and Moravianism. The latter was of the Old World, attempting to live in a new world. Old social customs which had developed over centuries of European history could be viable and workable in the New World only in a vacuum. As originally established Wachovia was the type of vacuum in which the system could work. Consequently, the system thrived for a number of years. However, the Moravian utopia was destined to destruction the day it began to allow English neighbors to settle around and in Wachovia. Internally the utopia was fully as successful as any other such experiment in America, but externally it met with setback after setback until it could never be the same. The Moravian idea in the context of the "freedom's ferment" of America, socially and economically, could not survive as an independent, isolated entity.

On the other hand, Methodism was almost totally a New World concept, shaped not only by John Wesley and the Moravian influence, but by the teaching experience it encountered on the American frontier. While Moravianism attempted to maintain itself in a static existence, the Methodists learned from every experience, success or failure, how best to spread the gospel in the wilderness. Methodism was thus

297. *Ibid.*, XI, Bethania, March 3, 1854 through August 26, 1855.

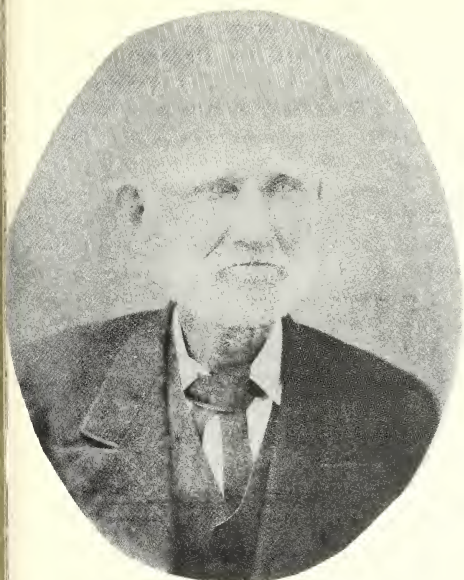
perhaps more than any other Christian denomination the American prototype. It was shaped in the same experience as was the young American nation. It, more than any other church, adapted itself to the foreign, novel conditions. Not only this, but also Methodism was the aggressive, revivalistic and argumentative religion which has proved to be most successful on the American scene. In contrast, when the Moravian Brethren came to Wachovia they could hardly have been called a viable Protestant sect. Its theology centered on Jesus the child and its liturgical practices were totally foreign to contemporary Protestant groups. In addition, it was neither aggressive, revivalistic, nor argumentative. It was rather a religion of peace, a non-emotional sureness of faith. This type of religion coupled with its social customs was totally alien to the American culture.

Consequently, when the Old World, pre-Protestant Moravianism was faced with the New World, free church Methodism, the Brethren were ultimately destined to undergo change or else face destruction. Throughout the period of Methodist-Moravian interaction, 1780-1850, the Moravians attempted to retain the old while the Methodists tried to innovate new methods. As it became apparent to the Moravians that they could not compete with these New World practices, some espoused a radical change in Moravians, while others grew tired of attempting to cause a change and thus left for the Methodists. As long as the first and second generations of American Moravians were in control of the church it could be maintained, but with the third generation there came an almost wholesale abandonment of the old institutions. Those who remained realized the impending danger and finally began to bring themselves into conformity with current religious practices.

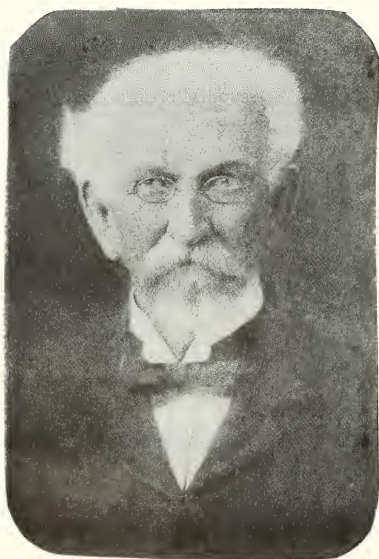
Thus today one can hardly distinguish between a Methodist service and a Moravian service, a Methodist church and a Moravian church. Their theologies and practices have become almost the same. The only real difference is that the Moravians retain some of their ancient customs such as the love feast, the Easter sunrise service, and its strong emphasis on music. But besides these few almost insignificant practices, the Brethren have become fully Americanized and Protestantized. Since these changes have been effected, the Moravian Church has once again begun to grow in its new role. Without these changes the church would now most likely be extinct.

This story is a familiar one in the American melting pot. America, more than any other country, has received its elements from thousands of diverse sources. Strangely enough,

however, those groups who came to maintain freedom of religious expression have been stifled by the American cultural pressure toward conformity. Until a group conformed to the American pattern of doing things, it could not survive as a group. Thus, in the Yadkin valley influences were exerted upon the Moravians to conform. And they finally did. This is the unique story of the Yadkin melting pot.



JOHN ALSPAUGH, 1802-1893
Founder of Mt. Tabor Church
and many other Methodist churches.



JAMES EDWARD PETREE, 1834-1906
Local Preacher who preached at
Mt. Tabor for 50 years.



MICHAEL DOUB, 1791-1876
Pastor here 1851; again 1854



JAMES NEEDHAM, 1852

PART THREE:

MT. TABOR CHURCH AND FORSYTH METHODISM 1845-1966

I.

JOHN ALSPAUGH AND THE ESTABLISHMENT OF MT. TABOR CHURCH 1844-1854

Although this study may seem to be schizophrenically divided between two purposes, Methodist and Moravian interaction on the one hand and Mt. Tabor Church on the other, it actually is not. Mt. Tabor is a prime example of the results of the Methodist-Moravian counter-influence. In other words, the character of Mt. Tabor cannot properly be understood without a prior investigation of circumstances which preceded its founding. Mt. Tabor, perhaps more than any other church in the area, evolved from the Methodist-Moravian milieu of 1750-1850.

The story of Mt. Tabor began long before the church became an actual fact. In fact it began in Germany in the 1790's with a young man named Henry Alspach [Allspach, Allspaugh, or Alspaugh (the final spelling)]. Sometime in the 1790's Alspaugh, his mother, and a brother decided to leave the Rhineland for America. In doing this Alspaugh and his family followed in the footsteps of thousands of Germans before and afterward. Also, like most of the Germans, when he first came to America, he settled for a time in Pennsylvania. At least by 1800 Alspaugh and his mother decided to follow the well-beaten trail from Pennsylvania to Western North Carolina. When he reached North Carolina Alspaugh immediately came into contact with the Douthits near Clemmons.¹ It will be remembered that the Douthits were descendants of John Douthit, Senior, who in his old age finally became a Moravian. His son, John, Junior, had Methodists preaching in his home in the early 1780's and 1790's, also contributing two sons, James and Samuel, to the Methodist ministry. In addition, the Douthits were active at McKnight's Chapel and were partially responsible for founding Mt. Pleasant Church.

Most likely Alspaugh became a Methodist immediately after arriving in Wachovia, because in 1801 he married one of

1. Conversation between Larry E. Tise and William Augustus Alspaugh, July 9, 1966 (hereinafter referred to as Alspaugh to Tise); Virtie Stroupe, "Methodists Plan Ground-Breaking," *Twin City Sentinel* (September 3, 1965), p. 14; C. F. Rattz, "A Brief History of Bethel Methodist Church," (typed, June, 1960).

the Douthits—Nancy. Also, in January, 1802, he purchased a tract of land from the large land holdings of the Douthits. On the 21st of that month he bought 84¾ acres from "John Douthed (heir of the late James Douthed)" for \$211.88. His land was "on both sides of the North Fork of **Gergantes** or **Muddy Creek**."² On June 8, 1802, Alspaugh's first son was born and was named John. John was later to become the founder of Mt. Tabor Church. Alspaugh's second son Nathaniel was born in 1806.³ Between 1807 and 1823 Henry Alspaugh himself became a large landholder, as he bought sixteen other tracts of land, most of them larger than his original purchase.⁴

Alspaugh became an avid Methodist, supporting Mt. Pleasant Church. However, in 1820 he decided to go in his own direction by establishing his own home as a preaching place for the Methodist circuit riders. At the first service, Alspaugh's oldest son John preached the first sermon. Thus, by age eighteen John Alspaugh had already begun his long and successful ministry. A congregation was soon formed at the elder Alspaugh's house and the name selected for it was Bethel, meaning House of God.⁵ It was not until 1833 that a separate church building was established, although land was purchased for the church in 1825 from Lewis DeSchweinitz, the Moravian administrator. The trustees at that time were Henry Alspaugh, John Alspaugh, Elias Lashmit, Thomas Craft, Thomas Blake, John Blake and John Alford.⁶

Henry Alspaugh's work did not end with the establishment of Bethel. His name appeared in the Stokes circuit minutes in 1837 as a Local Preacher and as a member of several committees.⁷ Another interesting notation was made concerning Alspaugh in the Moravian records. There it was recorded in 1836 that he was presently a store-keeper and a local preacher in the Methodist Church, but that at one time he had been a Methodist circuit rider. The notation reads: "Upon invitation. . . preached Mr. Henry Alspach, store-keeper, formerly circuit-rider and now local preacher of the Methodists, in an evangelical manner."⁸ If Henry Alspaugh actually was a circuit rider his service must have come between 1825 and 1836 after his land buying days and after the establishment of Bethel Church. At any rate nothing else is known about his life except that he died around October 2, 1853, at which time his funeral was preached by Michael Doub.⁹

2. Register of Deeds, Stokes County, N. C. Book 4, p. 122.

3. From grave markers in Mt. Tabor Church cemetery.

4. Register of Deeds, Stokes County, N. C.

5. Stroup, "Methodists Plan Ground-Breaking," and Rattz, "Bethel."

6. Register of Deeds, Stokes County, N. C. Book 8, p. 320.

7. Stokes, April 1 and June 17-18, 1837.

8. Records of Moravians, VIII, 4343.

9. M. Doub, *Sermons*, p. 29.

The sermon which John Alspaugh preached at Bethel and his efforts to organize a church there were only the first steps in a ministry which was to last for over seventy years. Since he was said to have been an official preacher for this long period, he must have become a local preacher at least by 1822 or 1823. At any rate Alspaugh was married to Elizabeth Lashsmith on November 13, 1823.¹⁰ Miss Lashsmith, probably of the Lashsmiths at Bethel Church, was the first of his two wives. By 1825, as mentioned above, Alspaugh was one of the trustees of Bethel Church. Before 1831 he had become a Local Deacon in the Methodist Church, because this status is noted beside his name in the oldest records of the Stokes circuit.¹¹ On November 9, 1833, the Stokes circuit recommended Alspaugh for Elder's Orders at annual conference that year.¹² He thus kept this status in the church until he died.

Throughout the years John Alspaugh was one of the most active local workers in the Methodist Church. He rarely ever missed the quarterly conference meetings. In 1831 he was made a steward on the Stokes circuit, a status which he maintained until his resignation in 1842.¹³ One of the few times in his life that he became lax in his duties, he had to pay for it. Alspaugh was in the group of quarterly conference members in 1838 which had to "show cause why they have neglected the discharge of their duties." After missing another meeting, he appeared and "satisfied the conference and passed."¹⁴ Also in 1838 Alspaugh's name appears as chairman of the trustees at Mt. Vernon Church and as an arbitrator in the Melton-Ross trials.¹⁵ He served on the circuit parsonage committee in 1843 and a circuit-wide missionary committee in 1845.¹⁶

On Alspaugh's grave marker in Mt. Tabor cemetery appears the following statement: "He was the founder of most of the Methodist Episcopal churches in all the surrounding country." This statement will most likely be heard any time the name John Alspaugh is mentioned. Even in the diary of a close friend of Alspaugh's, this boast is to found.¹⁷ It is, of course, a gross exaggeration of fact. There were nine Methodist churches in existence in the area before Alspaugh even became a young man. There were in addition fourteen Methodist Episcopal churches organized during his lifetime with which he had nothing to do, not to mention the eight

10. Marriage Bonds, Stokes County, N. C. V. I.

11. Stokes, May 28, 1831.

12. *Ibid.*, November 9, 1833.

13. *Ibid.*, May 28, 1831, and August 8, 1842.

14. *Ibid.*, March 24, June 9, and September 10, 1838.

15. *Ibid.*, December 8, 1838.

16. *Ibid.*, March 25, 1843, May 31, 1845.

17. Diaries of Solomon H. Helsabeck, December 25, 1893.

Methodist Protestant and the three Northern Methodist churches in Forsyth County, Nevertheless, there was some factual basis for such a statement. Alspaugh played a significant role in the founding of five churches in Forsyth county and four churches in Davidson county. The churches in Davidson were Midway, Mt. Olivet, Mt. Pleasant, and Mt. Vernon. Those in Forsyth were Bethel (1820), Jerusalem (1833), Lane's (?), Mt. Tabor (1840's), and Clemmons which was an outgrowth of Mt. Pleasant.¹⁸ The site and history of Lane's Church is totally unknown. All of Alspaugh's organizational talents were at work between 1820 and the early 1840's, part of which time he apparently lived in the northern part of Davidson county. Therefore, even though Alspaugh's work in organizing churches has been stretched totally out of proportion, his was no mean achievement. It still remains a fact that he probably organized more churches than anyone else in the history of Forsyth Methodism. His feat was even more astounding when one considers the fact that he never served as a regular itinerant preacher.

The last church which Alspaugh organized was Mt. Tabor Church. The actual process which led to the founding of Mt. Tabor began in 1844 when John Alspaugh moved into the area which is now Mt. Tabor community. The reason for Alspaugh's move to the area was that he had long cherished a desire to become more settled and to establish his "dream" home. In talking to his father about this desire, the father told him of a tract of excellent land which he owned farther up Muddy Creek. Also Henry Alspaugh offered to sell the land to his son quite cheaply.¹⁹ Thus on February 28, 1844, Henry Alspaugh sold 109 acres to John Alspaugh for \$600. The land was "on the waters of the middle fork of Muddy Creek."²⁰ Within a short while Alspaugh had begun to farm the land and had built a large, two-story, brick home which was so well constructed that it is still standing and in good condition. This home-site was less than a mile from the site of Mt. Tabor Church on what is now Allistair Road (off Peace Haven Road).

When Alspaugh moved to the area is a certain fact, but when he began his activities to form the new church is more difficult to determine. The traditional founding date for Mt. Tabor has been 1847. However, this date was merely a guess at what was the probable date and was never based on factual evidence. Thus, this date must be totally disregarded in attempting to determine what date should be considered the

18. John Cline, "Mt. Tabor one of the Oldest Methodist Episcopal Churches in Country," *Twin City Sentinel* (October 13, 1925).

19. Alspaugh to Larry E. Tise, July 9, 1966.

20. Register of Deeds, Stokes County, N. C. Book 14, p. 612.

year of organization. This problem is not one which is easily solved, since Mt. Tabor, like most early Methodist churches, resulted from a process of evolution.

One thing, however, is certain. Mt. Tabor did not exist before John Alspaugh moved to the area in 1844. Some have felt that perhaps the Mt. Tabor Church which was on the Stokes circuit from 1831 forward was the same as the Mt. Tabor being considered. However, this notion is fallacious. This Mt. Tabor was near what is now Stokesdale in the Guilford District. When the Stokes circuit was superseded by the Forsyth circuit in 1850, this Mt. Tabor remained on the Stokes circuit at least until 1856, whereas the Mt. Tabor being considered first appeared and continued on the Forsyth circuit unbrokenly from 1851 to 1897.²¹ In addition, Michael Doub mentioned simply "Mt. Tabor" until 1851, referring to the other Mt. Tabor, whereas after 1851 he refers to the other church as "Mt. Tabor Stokes" and the Forsyth counterpart as simply "Mt. Tabor." Also, in Doub's listing of miles he rode to each church, he always indicated 30 or 32 miles until 1851, at which time he began to write either 8, 9, or 10 miles to Mt. Tabor and 30 miles to Mt. Tabor Stokes.²² Also, Solomon Helsabeck distinguished between Mt. Tabor and Mt. Tabor Stokes. Finally, the early names of leaders at Mt. Tabor Stokes (1835), with two exceptions, were names which were alien to Mt. Tabor Forsyth: Hampton, Gibson, Lewis, Hartman, Salmons, Westmoreland, Zimmerman; the exceptions, Wright and Petree.²³

With this distinction clarified, it becomes apparent from other evidence that the period during which Mt. Tabor Forsyth evolved, 1844 to 1854, should be divided into two segments. The period began with the arrival of John Alspaugh and ended with the construction of the first actual church building in 1853. The first segment extended from 1844 to 1850 and should be known as Alspaugh's era. The second, from 1851 to 1854, was the period of the official formation of Mt. Tabor as a regular Methodist church. Thus, 1844 to 1850 was the seedtime of Mt. Tabor and 1851 to 1854 was the first harvest of the seeds planted by John Alspaugh.

There has been a story traditionally associated with the founding of Mt. Tabor by John Alspaugh. This story may be considered reliable because it has been found to have been in circulation at least as early as 1898 when it appeared in an undated article in the *Western Sentinel* which was discontinued in that year.²⁴ The story went as follows: One day

21. Stokes, 1850-1856.

22. M. Doub, *Sermons*, pp. 4-32.

23. Register of Deeds, Stokes County, N. C. Book 11, p. 177.

24. "John Alspaugh," *Western Sentinel* (date unknown).

John Alspaugh was riding on horseback with a friend toward Love's Church to preach. While going along the old Brookstown Road (now Robin Hood), he noticed the present site of the church and remarked to his friend that it would be an excellent place to build a church. Consequently, the two men dismounted in order to take a closer look at the land. They were pleased to find plenty of level, though wooded, land and a strong, clear spring near by—the prime prerequisites for a contemporary camp meeting ground. This event might be considered the second step in the founding of Mt. Tabor, with Alspaugh's arrival in 1844 being the first. Unfortunately, the event cannot be dated.

Nevertheless, this story aptly portrays what was probably the underlying circumstances. From remarks made by one of his sons, it is apparent that when John Alspaugh built his dream home in 1844 he already had in mind the building of a church near by that would be also his "dream church." This is made more probable by the fact that the nearest Methodist church was Sharon, more than six miles away. In addition, Alspaugh was an indefatigable preacher and church organizer who could not be satisfied unless he had a place to preach, a church he could call his own, near by. Therefore, it would not be wrong to assume that even as Alspaugh began clearing his new land in 1844 he was already on the look-out for a site to place his ultimate church. Thus it may also be assumed that Alspaugh located the site for his church by late 1844 or early 1845.

But it took time to organize a new church. The normal process for founding a church began with preaching for neighbors in one man's house, as with George McKnight, John Douthit, James Love, and Henry Alspaugh. Also, churches grew out of meetings at school houses and camp grounds. There is no record that Alspaugh held preaching services in his home, although it is almost certain that he did. However, it seems that Alspaugh's new church grew out of the woods. There is reason to believe that Alspaugh simply began gathering a group of followers by inviting them to hear him preach in the woods at the present church site.²⁵ Gradually more and more neighbors became interested in holding meetings at the place. As the number grew, slight improvements were made on the site, even though the land was not owned.

First of all logs were simply arranged on the ground for seats, and a stand or platform for the speaker was built. Secondly, a roughly made "brush arbor" was built to cover

25. Alspaugh to Tise, July 9, 1966.

26. *Ibid.*

the log seats in the event of rain. The brush arbor consisted of a roof made from roughly cut branches of trees affording only limited protection from the weather. There were no sides placed on this primitive structure. The third development was the building of a frame arbor to replace the brush arbor. This structure was more sophisticated in that a roof was built on sturdy posts placed in mortar. The roofing material was simply slabs cut from surrounding trees. Also, the frame arbor had sides which could be lifted and suspended by loose posts or by tying the side flaps to nearby trees. In poor weather the boarded sides provided a good deal of protection from the weather. Still logs arranged on the ground were used for seats.

Both the brush arbor and the frame arbor were placed very near what is now Robin Hood Road on the southeast corner of the property next to the spring which is still flowing. These structures were used until the first church was built in 1853 and were located on land which belonged to the Moravians.

All of the above structures are ones which were characteristic of Methodist camp meetings. The word "stand" was often used by Methodists to designate an outdoor place of assembly. What usually accompanied the platform or stand for speaking was a brush arbor and benches. This type of arrangement was used at the Bethany school house for outside meetings in 1833.²⁸ A similar description is given of the camp meeting facilities at Clemmons ville in 1810.²⁹ Thus the Mt. Tabor arbors were especially built for outdoor meetings and camp meetings, specifically under the direction of John Alspaugh. This was the nature of the establishment: it was not yet a district church bearing the name Mt. Tabor. Rather it was a place where large outdoor meetings could be held with almost no limitation in space.

This process of evolution seems to agree with the sources available and with the current practices. But the problem of attaching a date to the various steps is more difficult. Since between 1844 and 1850 there was no organized church bearing the name Mt. Tabor, one would expect contemporary sources to indicate whatever existed at the site by the name Alspaugh, since, until 1850, this was his personal project. This proved to be the case. The earliest mention that can be found is that of Michael Doub in his list of sermons. On July 20, 1845, Doub wrote that he preached at "Alspaugh's stand," on Hebrews 4:9. In order to do this he

27. *Ibid.*; Cline, "Mt. Tabor," *Sentinel*; John Cline, "Forsyth Circuit is Older than Conference, Was Founded in the Forties with Arbor Churches," *Twin City Sentinel* (October 13, 1825).

28. *Records of Moravians*, VIII, 4063n.

29. *Ibid.*, VII, 3110.

rode 14 miles, which would have been the equivalent of a round trip from his home to the site.³⁰ The term "Alspaugh's stand" indicated the logs and platform in the woods or perhaps even the primitive brush arbor. Therefore, it is certain that by mid-1845, little more than a year after Alspaugh moved into the area, preaching services were being held at the site of Mt. Tabor church. Another term has traditionally been associated with Alspaugh's brush arbor, that of the "brush heap." According to John Cline, the first minister of Mt. Tabor to take a deep interest in its history, this name was the popular designation for the first arbor and was coined by Michael Doub.³¹ This was probably the case, but Doub did not use the term in his list of sermons.

The second earliest mention which can be found of Alspaugh's project was also from the pen of Michael Doub. This notation came almost exactly three years later on July 16, 1848, when Doub wrote that he rode 16 miles to preach at "Alspaugh's new meeting house" on Psalms 119:1.³² This mention certainly is used to designate the frame arbor which by that time had been built. It is not strange that the primitive frame arbor should be called a meeting house, because there are other instances in which open air meeting places were also called meeting houses. Also, this frame arbor could be closed in during the winter and heated if necessary. Sand boxes placed at window height held pine torches for lighting night meetings. At any rate this building was used for Alspaugh's meetings and by the small congregation at Mt. Tabor until a church was built in 1853.

From these sources a concise picture of the evolution of Mt. Tabor church from 1844 to 1850 can be drawn. When John Alspaugh moved to his new home in 1844, he already had a preconceived idea of establishing a new personal preaching place near by. By mid-1845 the site had been chosen and outdoor preaching was being held in a primitive brush arbor. By mid-1848 neighbors had become interested in the new site and offered assistance in building a more sophisticated frame arbor or meeting house. However, the meetings were still virtually disorganized under the sole direction of Alspaugh and of the camp meeting style, with anyone and everyone invited to attend. This was the situation until 1850.

During these years Alspaugh did not limit his preaching solely to his own meeting place. In October, 1849, he participated in a union protracted meeting near Pfafftown with the Moravians. He preached one of the three sermons, with the other two being preached by Moravians. In September, 1850,

30. M. Doub, *Sermons*, p. 21.

31. Cline, "Forsyth Circuit," *Sentinel*.

32. M. Doub, *Sermons*, p. 23.

he once again took part in this meeting, this time with Methodists, Baptists, and Moravians preaching. Also in 1851, he was reported to be preaching at Lemly's school house, about which the Moravian chronicler at Bethania wrote unwittingly:

. . . a number of young people had gone to Lemly's school house to hear a funeral sermon by the Methodist preacher Alspaugh for a Negro woman who died at least 3 years ago. This also caused us not to begin our preaching service for Negroes . . . until after 3 o'clock.³³

From these notations it is apparent that Alspaugh participated as fully as any other Methodist, except perhaps Michael Doub, in the development of Methodist-Moravian interaction. During these years he was present at events in which the Moravians attempted to develop more contemporary methods of ministering to their parishioners. Again in 1852 and 1856, he was a participant in union meetings with the Moravians at Pleasant Valley.³⁴

Alspaugh's meeting house continued as an unorganized preaching place until the end of 1850. On January 16, 1849, Forsyth county was formed, with the former Stokes county being cut almost in half. The new county was named for Col. Benjamin Forsyth, a native of Stokes county, who died in the War of 1812.³⁵ The new county seat of Forsyth county was built in a wooded area just north of Salem. It was located on a tract of 51¼ acres bought from the Salem congregation by the Forsyth county commissioners for \$256.25. The land was divided into 71 lots which were sold at public auction on May 12 and June 22, 1849. The new town was not named, however, until January 15, 1851, when it was determined by public election. The name finally selected was Winston in honor of Joseph Winston (1746-1815), a native of Virginia who became famous in the French and Indian War. In 1769 Winston settled along the Dan River from which he participated in the Battle of King's Mountain and was twice elected to the national congress. Dying on April 21, 1815, he was buried at the county seat of Germanton, later to be moved to Guilford Battle Ground.³⁶

With the establishment of Forsyth county, there came a burst of growth to local Methodism which required the Stokes circuit to be severed and Forsyth circuit to be formed at the beginning of 1851. All of the churches in Forsyth county, of the Methodist Episcopal Church, became constituent members of the Forsyth Circuit. In the minutes of the first session of the Forsyth Quarterly Conference on March 22,

33. Records of Moravians, X, Bethania, October 1, 1849; September 29, 1850, and July 13, 1851.

34. Ibid., Bethania, October 11-12, 1852, October 12-13, 1856.

35. Fries, "A Fifth Generation County," Forsyth, a County on the March, p. 9.

36. Wiley, "Small-Town Winston," Forsyth, pp. 59-61.

1851, appeared the following note: "John T. Holder, John Dull, John Alspaugh, Josiah Leinbach, Solomon Tice, George Miller, (and) Daniel Doub were elected trustees of the Mt. Tabor meeting House."³⁷ Between the last session of the Stokes circuit on September 30, 1850, and the first session of the Forsyth circuit in 1851, Mt. Tabor Church was officially organized. The earliest mention of the newly organized church appeared in Doub's list of sermons on February 1, 1851, when Doub indicated that he preached "at Mt. Tabor" on Rev. 3:20.³⁸

What had taken place between September 20, 1850, and February 1, 1851, was the decision to make Alspaugh's meeting house a regular Methodist church. The three primary men who undertook this action were John Alspaugh, Josiah Leinbach, and George Miller, as indicated on the list of trustees above. However, there were sixteen other charter members, who were as follows: William Kline, Robertus Leinbach, Abraham and Solomon Livengood, William and William M. Wright, Nancy, Elizabeth, and Mary B. Alspaugh, Martha Coltrane, Barbara Evans, Lydia Leinbach and Margaret Stayway.³⁹ These people were already Methodists from other churches who decided to form their own church. Most of them lived in the immediate area surrounding the new church.⁴⁰ Most certainly they were attracted to the church by the efforts of John Alspaugh to establish a popular preaching place and organize a new church.

Why these people chose Mt. Tabor as a name is difficult to determine. However, Mt. Tabor was a common name for churches at the time. Therefore, it was probably selected merely because it was both Biblical and popular. The Biblical Mt. Tabor (elevation 1,929) was one of the rolling hills in northern Palestine near the Sea of Galilee. Mt. Tabor was the spot where Barak, an early Israelite, under the direction of the judge Deborah, fought and defeated the forces of Sisera, a general from Canaan.⁴¹ If there was a particular reason for selecting this name it may have been due to the Petrees and the Wrights who were early members at Mt. Tabor. Both names had formerly been associated with Mt. Tabor Stokes Circuit.⁴²

During 1851 Mt. Tabor grew rapidly. By the fourth quarterly conference on October 25, 33 new members had been

37. Minutes of the Forsyth Circuit Quarterly Conference, March 22, 1851, hereinafter cited as simply "Forsyth."

38. M. Doub, *Sermons*, p. 25.

39. Determined from two sources: Michael Doub, "Members of Churches in Forsyth Circuit, 1851-1852., William C. Doub Papers, Duke University Library; and Forsyth, October 25, 1851.

40. See map of Mt. Tabor.

41. R.S.V. Judges 4:6, 12, 14.

42. Stokes, October 23, 1835.

added. They were as follows: Males: William Coltrane, James, Henry, and Joseph Cruse (Crews), Moses Evans, Jacob, John, and George Livengood, Isaac, Daniel, Emmanuel, James E. and Nathaniel Petree, James Payne, Daniel Powers, and Lorenzo Wright. Females: Mary Powers, Nancy and Berilla Billeter, Anna Cruse, Susan and Elizabeth Livengood, Mary and Nancy Coltrane, Matilda and Wilminia Shamel, Matilda and Sophia Petree, and Lucy Kline.⁴³ These additional members included the large majority of the remaining neighbors who lived within a short distance of the new church.

The 42 members of Mt. Tabor at the close of 1851 represented a conglomeration of traditions and denominations. The Leinbachs were Germans who migrated to America, became Moravians, and thus came to Wachovia during the Moravian settlement. The central figure was Johannes Leinbach (1712-1766) who came to Wachovia in 1765 with seven children, settling north of Bethania near Rural Hall. His children spread throughout the county, some remaining Moravians and others becoming Methodists. One of his sons, Joseph (1752-1824), settled on Mill Creek on both sides of what is now Shattalon Drive. His son, Joseph, Junior (1794-1860), and grandson Josiah (1812-1885), remained in the immediate area, with Josiah converting to the Methodists and becoming one of the first two class leaders at Mt. Tabor.⁴⁴ The other first class leader, George Miller, had a similar background. The Millers probably descended from Jacob and John Miller who came to Wachovia just prior to 1771, with Jacob settling west of Mt. Tabor along the Brookstown Road, and John, near Bethania. The Millers were some of the earliest to leave the Moravians, becoming members at Sharon, Doub's, and Antioch. The Livengoods (Leibengut) and the Petrees (Pethrea) were also early Moravian names. Thus, the early membership of Mt. Tabor represented one of the consequences of the Methodist-Moravian interaction from 1750 to 1850.

By the end of 1851 Mt. Tabor had already organized a Sunday-school. However, the church contributed only \$10.00 to the costs of the circuit for the year.⁴⁵ Also, the Moravian minister reported preaching a funeral sermon at "Alspaugh's meeting house" on October 8, 1851.⁴⁶ Thus, the church was still known by its original name. On July 19, 1852, the Forsyth circuit decided to hold its fourth quarterly conference at Mt. Tabor, even though the church as yet did not have a legitimate church building of its own. The secretary wrote, "Next Q. M. to be held at Mt. Tabor commencing Wednesday,

43. Forsyth, October 25, 1851.

44. Compilation of Moravian Maps.

45. Forsyth, October 25, 1851.

46. Records of Moravians, X, Bethania: October 8, 1951.

47. Forsyth, July 19, 1852.

the 4th of September, at early candle light."⁴⁷ By the end of this year Mt. Tabor was firmly established.

Since Mt. Tabor was a member of the Forsyth circuit, it was one of the preaching places for the preacher assigned to the circuit. Thus, in addition to the preaching services of John Alspaugh and the class meetings, led by George Miller and Josiah Leinbach, a regular service was held by the circuit approximately once a month. Because Forsyth circuit was new in 1851 the church could not provide an itinerant preacher for it. Therefore, Michael Doub offered his services as a supply pastor. He became the preacher-in-charge during both 1851 and 1852, the only time he served as an itinerant preacher.

As indicated above, Doub kept a detailed record of his sermons. The following is his record of sermons at Mt. Tabor with the various information he included in the listing:

Date	Sermon Number	Where Preached	Remarks	Bap- tized	Miles	Book/Chapter/ Verse
1851						
Feb. 1	1634	at Mt. Tabor			9	Rev. 3:20
March 1	1647	at Mt. Tabor			8	Mark 2:1
April 5	1661	Mt. Tabor	Bap. Jacob D. Goslin & Jno. H. George	2		Rev. 22:14
May 2	1678	at Mt. Tabor	Administered Sacrament		8	I Cor. 11:28
June 1	1697	Mt. Tabor— 9 o'clock				Matt. 22:40
July 13	1718	Mt. Tabor— 9 o'clock			8	Job 21:15.
Sept. 13	1746	Mt. Tabor—	a great revival		20	Psalms 7:9
Sept. 14	1747	protracted				Rom. 6:22
Sept. 15	1748	meeting			8	Habak. 3:1
Nov. 8	1787	Mt. Tabor			11	I Cor. ??
1852						
March 13	1816	Mt. Tabor			8	II Cor. 4:17
April 10	1831	Mt. Tabor			19	I Peter 3:18
May 8	1843	Mt. Tabor			8	James 3:17
July 10	1871	Mt. Tabor				
Aug. 7	1883	Mt. Tabor		2	12	Rom. 13:10
Sept. 9	1903	at Mt. Tabor			25	Matt. 13:31-32
Sept. 26	1911	Mt. Tabor—		7	8	Jerm. 8:22
Sept. 27	1912	Camp Meeting			8	I Tim. 2:8
1853						
Jan. 30	1938	at Mt. Tabor			16	John 16:33
Sept. 16	1982	Mt. Tabor—			8	Rom. 5:18
Sept. 17	1983	Camp Meeting				Dan. 12:4
Sept. 18	1984			7		2 Cor. 7:10
Dec. 25	2006	Mt. Tabor 11 o'clock				I John 3:8
1854						
Sept. 3	2044	Mt. Tabor—			8	Mark 7:12
Sept. 4	2045	Camp Meeting				? 19:1
Sept. 5	2046				8	Nahum 1:948

Thus, in the first four years of Mt. Tabor's existence as a church, John Alspaugh and Michael Doub preached most of the sermons and directed the camp meetings. The first outside mention of the camp meetings at Mt. Tabor was made by the Bethania Moravian pastor who had a negative reaction. On September 19, 1853, he wrote: "Rode to the camp meeting at Mt. Tabor and heard some sermons. Several were loud."⁴⁹

Although the minutes do not indicate such, it is apparent that the fourth quarterly conference met at Mt. Tabor in 1853 in order to give that church permission to purchase the land where the present meeting house was standing and to permit the building of a new church there.⁵⁰ The land where Alspaugh's or the Mt. Tabor Meeting House was standing still belonged to the original tract of land which composed Wachovia. With or without permission the brush and frame arbors had been built and meetings held on Moravian land. On December 19, 1853, the deed was written transferring 7¼ acres of land from E. A. deSchwinitz, administrator for the Brethren from 1853-1878, to the Trustees of Mt. Tabor for \$25.00. The deed read as follows:

Witnesseth: That the said E. A. deSchwinitz for and in consideration of the sum of \$25.00 to him in hand paid . . . hath . . . sold . . . and doth . . . convey unto them the said John T. Holder, John Dull and John Alspaugh, Josiah Leinbach, Solomon Tice, George Miller, and Daniel Doub and their successors (Trustees in Trust for the uses and purposes hereinafter mentioned) . . . a certain lot or piece of land, situated, lying and being in the County of Forsyth and State aforesaid bounded as follows, to wit:

Beginning at a Maple below the Spring running south seventy degrees west, thirty eight poles to pointers, then south twenty two poles to the road leading from Salem to Brookstown, thence south fifty degrees east along the road eight poles to a Chestnut thence east 28 poles to pointers, thence north 49 poles to the place of beginning, containing seven and 1/4 acres, be the same more less and known as the Mt. Tabor Church Tract, together with all the singular the Houses, woods, waters and water courses and ways, privileges and appurtenances thereto belonging or in anywise appertaining.

To have and to hold all and singular the above mentioned and described lot or piece of land . . . in trust, that they shall erect and build or cause to be erected and build thereon a house or place of worship for the use of the members of the Methodist Episcopal Church, South, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers or Preachers of the said Church. . .

E. A. deSchwinitz (Seal)

State of North Carolina, Forsyth County

Let the same be registered.

December 22nd, 1853

A. J. Stafford, CCC51

The trustees mentioned here were the same as those appointed by the quarterly conference in 1851. In comparison to other

48. M. Doub, *Sermons*, pp. 25-30.

49. *Records of Moravians*, XI, Bethania: September 19, 1853.

50. *Forsyth*, September 17, 1853.

51. *Register of Deeds*, Forsyth County, N. C. Book 2, pp. 2-4

churches of the time and even today, Mt. Tabor's land needs were wonderfully taken care of at the price of only \$25.00.

Following the purchase of this land, Mt. Tabor's first church building was erected. Apparently the building took only a short time, for the result was a small log church. William A. (Gus) Alspaugh who worshipped in this log church as a youth described it as follows: The building was made of unhewn logs with mortar daubed between from inside and out. There were two or three small clear glass windows on each side of the building—just large enough to give some light during the day. The walls on the inside were plain with nothing covering the rough logs. The building was furnished with rough wooden benches made from trees on the lot. These had no back rests. The pulpit, too, was rough and hand-made, sitting on a platform two or three steps high in the center of the forward portion of the church. Evening meetings were first lighted by tallow candles, but later oil lamps which hung from the walls were added.⁵² Also the following description was given to Martha Leinbach in 1959 by Mrs. Cora Pratt Yarbrough (b. 1871): The log church was made of large hand-hewn logs put together with mortar. It was a one-room structure longer and wider than the length of one log. It faced the same way as the later sanctuary and was immediately behind it. A wide door was at the front with a window on each side of the door. There were two or more windows along the length of the church. Board benches without backs were arranged on both sides of an aisle down the center of the church. There was a cast-iron stove in the middle of the room. Across the far end, as you entered, there was a platform two steps high, on which was a bench for the minister to sit on, and a pine-plank bookboard type of stand. Beside each window was a kerosene lamp on a little stand. Bible verses were written on wide strips of paper and tacked on the wall all around the room. For Sunday-school different classes would sit in different corners of the church but the Men's Bible Class had several benches next to the door of the church permanently turned facing each other for their meeting place.

There was nothing spectacular about this church. It resembled thousands of other country churches of the time.

During the first four years of its existence as a church Mt. Tabor became widely known as a camp meeting ground. By the early 1850's Mt. Tabor, Maple Springs, and Pleasant Valley had superseded Doub's and Clemmons ville as centers of vibrant, emotional revivalism. In 1854 the Mt. Tabor meetings had become so popular that they began to interfere with

52. Alspaugh to Tise, July 9, 1966.

Moravian meetings and work. At the time of the annual camp meeting at Mt. Tabor the Bethania Moravian pastor wrote, "Held the litany and afterward, since there were only a few present, read a sermon by Hofacker on the epistle for today. At Bethabara also there were not many. . . . The camp meeting at Mt. Tabor was the great attraction."⁵³

Perhaps even more disturbing to the Moravians was the effect which the organization of Mt. Tabor had on the Moravian Sunday school at Spanish Grove. The Spanish Grove school had been in existence at least since 1833 and had often been the scene of Methodist preaching services even though it was a Moravian establishment. This school was located just across Muddy creek on what is now Fleetwood Circle. Thus, the area in which Mt. Tabor was located had been served by the Moravian school. With the establishment of the Sunday-school at Mt. Tabor in 1851, those Methodist and Moravian families who joined the new church began to take their children to Mt. Tabor Sunday-school. These circumstances brought about the following account given by the Bethania minister:

Then at Nath. Pfaff's, and there began earnestly to press for the reviving of the Spanish Grove Sunday School, especially since the sectarian school newly begun at Mt. Tabor is drawing some of our children also. Then in the afternoon I went to Coltrain's, F. Holder's, Wood's, and Jos. Leinbach's, where I had a conversation of several hours with Joshua. He had formerly been the soul of this school but had become dissatisfied and withdrawn. Finally, he promised to do his part.⁵⁴

Through the efforts of this devoted Moravian minister Spanish Grove was revived again for a short while. Nevertheless, the local Methodist influence was felt again at Spanish Grove in 1856.

Drove to Spanish Grove and preached at 10 o'clock . . . The service was quite largely attended, but the behavior of several young men who belong to us disturbed me greatly. They did not kneel and left the schoolhouse without cause as all the world does in the Methodist services. Alas these are also of the world.⁵⁵

The Methodists at Mt. Tabor had not forgotten their local heritage. They were often as aggressive and swaggering toward the Moravians as had been their forebears.

Thus from 1844 to 1854 Mount Tabor Church had advanced from a dream in the mind of John Alspaugh to a strong, rapidly growing Methodist Church. The seeds were well planted by John Alspaugh from 1844 to 1850 and came to full bloomed fruition during the years 1851 to 1854. Throughout this discussion the question of what should be considered the proper founding date of Mt. Tabor has not been broached. The answer to this question will depend upon

53. Records of Moravians, XI, Bethania, September 3, 1854.

54. Ibid., XI, Bethania: July 7, 1854.

55. Ibid., XI, Bethania: June 29, 1856.

what the questioner means by the term "founding date." If he means by "founding date" the year in which the church was formally organized, the answer will obviously be 1850. This year was the time of the establishment of the institution known as Mt. Tabor Church. However,, if one means the time in which the movement began which resulted in the creation of the church, the answer should be 1845. This year cannot be considered incorrect since there was a direct line of cause and effect which began in 1845 and led to the church of 1851. For in 1845 an institution was already in existence, partially in the mind of John Alspaugh and partially a usable reality in the form of a preaching place or a brush arbor. In fact, the same building known in 1848 as Alspaugh's Meeting House was known three years later as Mt. Tabor Church.

Perhaps the solution to the dilemma is to use both dates with qualifications. In 1845 the process of founding the church began and it ended in 1851. Thus, the church was founded from 1845 to 1850 and was organized in 1851. It seems that the practice of other churches is to indicate as a founding date the earliest possible time in which someone had an idea to organize a church. For these reasons the 1845 date seems preferable and should be used quite freely as the "founding date" of Mt. Tabor Methodist Church.

II.

MT. TABOR AND FORSYTH CIRCUIT: THE GROWTH OF THE CHURCH AND THE CIRCUIT, 1851-1860.

The years 1851 to 1876 were a time of profound turmoil and discontent. Yet throughout the troubles of war and reconstruction, the Methodist fared well in Forsyth county. Especially at the beginning of the Forsyth circuit and immediately following the war can extraordinary spurts of growth be detected. Before the war the Wesleyan Methodist church entered Forsyth county. Just after the war the Northern Methodist church began to establish churches in the area. However, the story of these two groups is tied up with the antecedents and repercussions of the war. Therefore, these developments will be relegated to the following chapter.

The concern of this chapter is to trace the development of the Forsyth circuit and the growth of Mt. Tabor in the wider context of its habitat. Thus the study here will be limited to the development and growth factors in the Methodist Episcopal Church, South, and the Methodist Protestant church in the Forsyth county area. Also the growth of Sunday-school work and other projects will be considered here while the work on social reforms—temperance, slavery, and the war—will be considered in a separate chapter.

As indicated above, when the Forsyth circuit was formed in 1851 those churches in the bounds of the newly formed Forsyth county became part of it. In lieu of a regular itinerant preacher, Michael C. Doub was recruited as a supply pastor to care for the circuit. The old churches of Doub's, Union, Concord, Sharon, Clemmons ville, Bethel, Vernon, Love's, Mt. Pleasant, and Antioch were on the circuit. Also on the circuit was the newly organized Mt. Tabor; Jerusalem, which was to become Winston Station in 1853; Waughtown, Bethany, and Pisgah, which were to go out of existence in 1856, 1854, and 1852 respectively; and Buffaloe, which lasted until the end of the Civil War.⁵⁶

As circuit preacher Doub attempted to preach at each church on the circuit once a month and to hold at least one protracted or camp meeting at each church once a year. The following was a typical month's work for Doub as he recorded it in his list of sermons:

56. Forsyth, I, March 22, 1851.

Date	Sermon Number	Where Preached	Remarks	Miles	Book/Chap./ Verse
April, 1851					
April 5	1661	Mt. Tabor			Rev. 22:14
April 6	1662	Winston Court House		10	I Tim. 2:4
April 10	1663	Union		20	Psalms 119:1
April 11	1664	Concord		15	Heb. 4:2
April 12	1665	Sharon		4	Rev. 22:14
April 15	1666	Bethel		8	Matt. 5:48
April 16	1667	Mt. Vernon		12	Heb. 4:2
April 16	1668	at Long's		16	Matt. 22:40
April 17	1669	Waghtown		3	Heb. 4:2
April 18	1670	Bethany		6	Heb. 4:9
April 19	1671	Pisgah	Administered Sacra.	9	Luke 23:42-43
April 20	1672	Loves	Administered Sacra.	7	I Cor. 11:28-29
April 20	1673	Buffalow	Administered Sacra.	5	Rom. 4:25
April 25	1674	Mt. Pleasant	Bap. Eliz. Spain. Mary Spain. Susan Helsab.	10	Matt. 22:40
April 26	1675	Antioch	Administered Sacra.	15	I Tim. 2:4
April 27	1676	Sharon	Administered Sacra.	12	I Cor. 11:28
April 27	1677	Doubs	Administered Sacra.		Luke 23:42-43 ⁵⁷

While Doub could find time for rest and the pursuit of his trade as a tanner during this typical month, when August, September, and October arrived, he spent every day and every night away from home conducting camp meetings and protracted meetings at each church on the circuit.

One of the central problems of the Forsyth circuit between 1851 and 1860 was the building of the new church in Winston. In 1851 a committee composed of John Alspaugh of Mt. Tabor, William Walker, A. H. Thompson, and Solomon Tice was established "to take up subscriptions and collect the money" to pay for two lots purchased in Winston for a new church and for a circuit parsonage. By the end of the year Michael Doub was ordered by the conference to collect enough money to complete payments on the lots.⁵⁸ By April, 1852, the lots were paid for and John Alspaugh, Robert Gray, A. H. Thompson, Joseph Weisner, Joseph Doub, Samuel Long, and Joseph Waggoner were made trustees of the property. At the same time Doub was instructed to select one person from each congregation to obtain subscriptions and collect money for the new church. Building was to begin immediately and for this purpose Robert Gray, John Sanders and Joseph Weisner were appointed as the building committee.⁵⁹

In 1854 the new Winston church was still under construc-

57. M. Doub, *Sermons*, p. 25.

58. Forsyth, I, March 22 and October 25, 1851.

59. *Ibid.*, I, April 24, 1852.

tion and difficulty in collecting money had been met. Therefore, the pastor, W. W. Albea, was instructed to use "his best efforts to secure (new) subscriptions." The building program apparently continued into 1855, since Henry Holder was appointed to replace the deceased John Sanders on the building committee.⁶⁰ By the end of the year, however, the new church had been completed and the conference passed a motion which read:

... the Conference unanimously requested the Presiding Elder to ask of the Bishop the appointment of a suitable young man to Winston Station the next year with the understanding that a portion of his time be given to a vigorous effort to release the Winston Church from debt by traveling and presenting its Claims to the members of Forsyth Circuit and elsewhere.⁶¹

The building completed, attention was turned to the mountainous debt which had been amassed. In 1858 the debt still had not been liquidated. John Wesley Alspaugh, son of John Alspaugh, was appointed one of the stewards to collect money for the purpose. Col. John W. Alspaugh, Robert Gray, and H. A. Holder composed another committee in 1859 "to make such arrangements as they may deem best calculated to liquidate the debt on the Winston church." By the end of 1860 the debt had finally been paid off and the building was turned over to the board of trustees of which John W. Alspaugh was a member.⁶² Under the aegis of John Alspaugh and his son John Wesley Alspaugh, Mt. Tabor played an important role in building the church which was later to become Centenary Methodist Church.

Other building and real estate problems were considered by the Forsyth circuit from 1851 to 1860. In 1851 the old Center Hill church was disbanded and sold with the proceeds going to the nearby Buffalo church.⁶³ In 1852 a committee consisting of Samuel Black, James Warner, and Michael Norman was appointed to build a new church at Concord.⁶⁴ Also, Doub's church was slated in 1855 to have a new church built under the direction of John W. Doub, John T. Holder, and J. Dull. The fourth quarterly conference in 1856 met at the newly completed Doub's church for the dedication of the church to the memory of its founder, John Doub. At the meeting the following resolution was passed:

Resolved . . . that this house be called, and known by the name of Doub's Chapel in all the official relations of said circuit.

This is in memory of Rev. John Doub one of the original members of the first society of Methodists ever formed in this immediate vicinity.

Resolved, Second, that the parchment of Rev. John Doub's

60. *Ibid.*, I, April 29, 1854, and March 19, 1855.

61. *Ibid.*, I, November 5, 1855.

62. *Ibid.*, I, May 28, 1859, and October 20, 1860.

63. *Ibid.*, I, March 22, 1851.

64. *Ibid.*, I, September 27, 1852.

ordination to Deacon's orders be transcribed into the recording stewards book.

Copy of the Parchment of Rev. John Doub

Know all men by these presents, That I Richard Whatcoat, one of the Bishops of the Methodist Episcopal Church, in America, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart John Doub for the office of Deacon in the Said Methodist Episcopal Church. . . (January, 1802)⁶⁵

Although this account of John Doub was not entirely correct, it is certain that Doub's Chapel should have been named in his honor. A final action of the conference along these lines was the sale in 1860 of the old Pisgah church which had disbanded in 1851.⁶⁶

Two new churches, Brookstown and Pine Grove, were organized on the circuit between 1851 and 1860. The first was Brookstown, which resulted from the following action of the quarterly conference on July 9, 1853:

Moved and seconded that a committee be appointed to obtain subscriptions for the purpose of building a meeting house in the neighborhood of Brookstown. Wm. Goslin, John Teige, and Philip Mock were appointed to act as committeemen and as soon as the subscriptions are obtained, to proceed to the building of the meeting house for the Methodist Episcopal Church, South.⁶⁷

As early as 1808 the name Bruxe's Town appeared in the Moravian Records as a polling place.⁶⁷ Also the nearby Pfafftown and Vienna had been centers of both Methodist and Moravian preaching and schools. It is surprising that the community did not have a Methodist church before this time. The leader in the establishment of the church was Philip Mock, a member at Sharon, who picked the site from his own land holdings.⁶⁸ The building was completed by August 13, 1855, at which time the new building was turned over to the following trustees: John T. Holder, William Goslin, Eugene Cannon, Daniel Doub, John Dull, and Thomas Long.⁶⁹ Between 1910 and 1914 a new church building was constructed to replace the first log structure, while the present church was built in 1937.⁷⁰

The second new church in the last decade before the Civil War was Pine Grove. There is no record of a building committee being appointed for this church. Nevertheless, in 1859 the conference appointed John Alspaugh, E. W. and Alexander Griffith, George Burke, and Alexander Johnson as trustees for the new Pine Grove church.⁷¹ Pine Grove remained on the same circuit as Mt. Tabor church until Mt.

65. *Ibid.*, I, March 19, 1855, and October 4, 1856.

66. *Ibid.*, I, April 21, 1960.

67. *Ibid.*; Fries, Forsyth, p. 129.

68. Mrs. J. A. Horne, Mrs. W. A. Mickle, and Rev. Garland R. Stafford, "Centennial Celebration, Brookstown Methodist Church, 1853-1953," (Pfafftown, 1953).

69. Forsyth, I, August 13, 1855.

70. Horne, et. al.

71. Forsyth, I, July 30, 1859.

Tabor became a station in 1941. This church is near Bethel in southwestern Forsyth county.

A third new church to enter the Forsyth circuit during this period was the church at Kernersville. This church originated in 1837 from an action of the Stokes circuit as follows:

... a building committee be appointed to superintend the building of a church at Kerners Cross Roads, when on motion Andrew Lindsay, Thomas Voss, Moses Evans, John Ross and Franklin Folger were appointed.⁷²

Then for some unknown reason the church never appeared again on the records. It was probably placed on a Guilford county circuit. At any rate the Kernersville Church was returned to the Forsyth circuit in 1854 where it remained a member until the formation of the Kernersville circuit in 1883. In 1860 the Forsyth circuit appointed the following slate of trustees for Kernersville: T. C. Ham, L. B. Stockton, J. Kerner, L. A. Griffith, L. A. Young, James Browning, Rev. T. S. Whittington, Dr. William Dicks, and T. M. Brown.⁷³

The final real estate action of the Forsyth circuit was the sale of the old Stokes circuit parsonage property at Clemmons-ville by B. C. Douthit in 1853. The proceeds were divided between the two circuits.⁷⁴ In 1861 a movement began to build a new parsonage, but these plans were shattered by the Civil War.⁷⁵

From 1851 to 1860 the Forsyth circuit quarterly conference continued its function as the examiner of preachers and the arbitrator of disputes. In 1852 the case of James Odele, a local exhorter, was presented to the conference, but was not settled until 1853 when Odele's license was revoked.⁷⁶ In 1859 the conference arbitrated a dispute over a land trade between J. A. Warner and Isaac Somler.⁷⁷ The same year William Goslin appealed a decision of the Brookstown church to the quarterly conference. After a roll call vote, the charge was sustained.⁷⁸ This case must have been incendiary since this was the first occasion on which a roll call was deemed necessary.

Sunday-school work became more and more important on the Forsyth circuit from 1851 to 1860. In 1851 there were only four schools, two directed by the circuit and two by the American Sunday-school Union. These schools were at Doub's, Buffaloe, Mt. Pleasant, and Antioch, with one being organiz-

72. Stokes, June 17-18, 1837.

73. Forsyth, I, April 21, 1860.

74. Ibid., I, March 9, 1853.

75. Ibid., I, March 16, 1861.

76. Ibid., I, September 27, 1852, and March 9, 1853.

77. Ibid., I, July 30, 1859.

78. Ibid., I, November 19, 1859.

ed at Mt. Tabor.⁷⁹ Six schools were reported in 1853 and twelve in 1854. However, the work must have slacked off, for in 1857 only eight good schools were in session.⁸⁰ These schools would usually be organized in March and discontinued in October to "go into winter quarters."

While Sunday-school work was developing slowly throughout the circuit, by 1855 it had become an integral part of the program at Mt. Tabor. Daniel Powers, one of the first members, kept a roughly drafted account of the Sunday-school at Mt. Tabor from 1855 to 1863. This account is contained on a set of loose leaves recently found and gives a good indication of the character of Mt. Tabor at the time. The superintendents of this school during the period were as follows:

1854: George Miller	1859: J. E. Petree
1855: Josiah Leinbach	1860: J. E. Petree and Josiah Leinbach
1856: Josiah Leinbach	1861: J. E. Petree
1857: Daniel Powers	1862: Daniel Powers
1858: J. E. Petree	1863: Daniel Powers

Because of the rich flavor of Powers' writing, it will be given almost in its entirety. The notations are obviously filled with errors of spelling and grammar. Nevertheless, brackets are used only where understanding is hindered.

June 10, 1855: School opened with singing and prayer by Daniel Powers. Closed with singing and prayer by Edwin Petree.

Present: 3 female teachers 16 female scholars

Absent: 3 male teachers 16 male scholars
4 female teachers

July 8, 1855: Library commenced with 41 volumes of Books and preaching by the reverend Joseph Miller⁸¹ the text may be found in Matthew 19 Chapter and 25 vers.

July 22: Sunday the 22 then 15 bookes brought forward there number crost.

August 5, 1855: Reward day and a number of manergers and teachers and schollars preasant preaching by, D. G. Bohnhamer⁸² the text may be found in the Salms 34 10 Verce

Aug. 19: Class meeting on the 3rd Sinday in August and maney preasant on that acasion.

Sept. 20, 1855: First Sunday in September then we had a prayer meeting and there were many preasant on the acasion.

Oct. 14, 1855: Then the Sunday School was closed for the year and all the tickets Redeemed from the Scholars with bookes.

Daniel Powers, secty.

April 13, 1856: Then the Sunday School was opened and commenced with an address and reading and singing and prayer by the president.

May 4, 1856: Then we had a Sermon preached from the 17 of Luke 30 verce by Joseph Doub.⁸³

79. *Ibid.*, I, March 22, August 18, October 25, 1851.

80. *Ibid.*, I, September 17, 1853; April 29, 1854; and October 17, 1857.

81. Joseph Miller is unknown but probably a Local Preacher.

82. D. G. Bohnhamer (Bodenheimer) was a Local Preacher.

83. Joseph Doub, a Local Elder from Doub's Chapel.

May 11: On that day no school we receid (received) and distributed bookes. And then a sermon preached by the Rev. Mr. Farabee.⁸⁴

July 1, 1856: We had school as usual through the day and change bookes and at three in the afternoon we had a sermon preached by Michael Doub.⁸⁵

July 13: then we had reward day we we redeemed our tickets with books and we changed library bookes on the same day.

August 3: The S. School dismist for want of managers and teachers a number of scholars preasant.

October 26, 1856: then the S. School clod for the preasant year by several addresses and singing and prayer by the managers and teachers by Daniel Powers, secty.

May 10, 1857: Then the Sunday School begun and opend with singing and prayer by the Superintendant with some worm addresses. Then we had preaching by the Rev. J. Alspaugh.

June 7, 1857: then the board made a rule that evry scholar that would recite 4 verces in the testament should be intitled to 1 blue ticket also for every him (hymn) they recited 1 blue ticket and for every 20 words in the speling book 1 blue ticket.

June 14: Sarah Ransom recited in Matthew 25 from the first to 12. Joseph Leinbach in the speling book 19 verces

Elizabeth Brewner 8 ver.

Elizabeth Ransom Matthew 5 chapter 8 verses

Sarah Ransom 11 verses

Catherine Leinbach 11 verses in the spelling book

Sept. 27, 1857: Then we had an address by John Vogler.⁸⁶

Oct. 18: Som address deliverd by some of the Managers.

Nov. 22: Then the Sunday School closed and the scholars were rewarded by mee Daniel Powers, Superintendent

May 9, 1858: then the Sunday School was opend at mount tabor.

August 8, 1858: Then we had a reward day we redeemd our tickets by the sale of bookes.

May 1, 1859: Then the Sunday School began at Mountabor

..... By reading the 2 Chap of Genesis the 2 Sunday in Aug.

By reading the 3 Chapter of titus.

Sept. 24, 1858: Then there was a campmeeting held at this plass (place). N. F. Reid⁸⁷ presided. Rush preacher in charge.

July 7, 1861: A sermon preached by the Rev. D. Doub.⁸⁸

Oct. 13, 1861: Then the superentendant and bord met and closed the Sunday school for this year at Mountabor and Scholars rewarded with books.

May 24, 1863: Then the Sunday School commenced at Tabor.

This earliest known document kept at Mt. Tabor suggests several things about the church. First, the young church was often graced by the presence of local preachers from throughout the circuit. Secondly, at this time preaching services, prayer meetings, and camp meetings were held in conjunction with the Sunday-school. Finally, the Mt. Tabor Sunday-school used the widespread practice of giving red and blue

84. Mr. Farabee, S. H. Farabee, a Local Deacon from Clemmons.

85. Michael Doub, Local Elder from Doub's Chapel.

86. John Vogler, unknown but probably a Local Preacher.

87. N. F. Reid (Numa F.) Presiding Elder of Salisbury District 1857-1858 and Greensboro District 1859-1862, both of which Mt. Tabor was a part.

88. D. Doub (David W.), Preacher-in-charge of Forsyth circuit 1859-1861.

tickets to students who memorized selections from the Bible, as well as learning spelling and writing. If the individual student had accumulated a certain number of these tickets by the end of the Sunday-school season, then on "Reward Day" he would be rewarded with a personal "Testament" or something else commensurate with his achievements. For the school a well-stocked library was kept, consisting of Bibles and Sunday-school literature. The school sessions lasted four to six months, according to how early weather permitted the school to be organized.

In 1853 and 1854 though Jeremiah Johnson and W. I. Harris were officially assigned to the Forsyth circuit, they never appeared in the minutes. Instead, James Needham and S. H. Farabee, both local preachers, acted as the preachers-in-charge. In 1855 C. M. Anderson, another local preacher, was assigned to the circuit but completed only six months with Michael C. Doub finishing out the balance of the year. From 1855 to 1858 Doub preached a number of sermons at Mt. Tabor. They were as follows:

Date	Sermon Number	Where Preached	Remarks	Baptized	Miles	Book/Chap/Verse
1855						
March 25	2061	Mt. Tabor		1	14	Mark?
June 2	2088	Mt. Tabor			16	Mark 2:14
June 30	2106	Mt. Tabor			19	Rom. 8:14
Aug. 3	2124	Mt. Tabor			—	—
Aug. 31	2135	Mt. Tabor			8	—
Oct. 5	2148	Mt. Tabor			12	I Cor. 15:58
1856						
March 28	2176	Mt. Tabor			—	Heb. —:9
June 5	2184	Mt. Tabor			9	Rom. 10:—
1857						
Aug. 23	2225	Mt. Tabor			16	II Pet. 1:5-7.
Oct. 13	2235	Mt. Tabor Camp Meeting			32	II Pet. 3:14

After these entries Doub's record was either lost, mutilated, or destroyed. Thus the sermons which he preached between 1858 and his death in 1876 are lost.

The year after Doub was inserted for a half year, 1856, a new minister was sent to Forsyth circuit who was to influence local Methodism for the next forty years totally as much as had Doub in his long ministry. This man was Solomon Hilary Helsabeck (1822-1910). Born near Rural Hall, N. C., in 1822 and reared in Antioch Methodist Church near there, Helsabeck became one of the most vigorous and highly successful ministers the area has ever known. One of the first actions taken by Helsabeck when he took over the circuit was to purchase

"a proper book and insert the names of all the members of the circuit, baptisms, marriages, etc."⁹⁰ He was one of the few ministers at the time to make a conscientious effort to keep accurate records. Also, during each of the years he was on the Forsyth circuit, Helsabeck kept a diary of all his activities in the service of the church. His poignant observations and notations on his work and the conditions of local churches make the period come alive as no other source can. Consequently, Helsabeck's records will be interspersed as fully as possible into the narrative of this history. Since he was from the area and always lived near Rural Hall, he knew better than anyone else of his time the nature of the local Methodists. He also served the Forsyth circuit more years than any other man: 1855-57, 1861-1862, 1870-1873, 1875-1877, and 1885.

Helsabeck was assigned to Forsyth circuit in January 1856. His first sermon on the circuit came at Mt. Tabor:

Jan. 31: Preached at Mt. Tabor. Much to my surprise we had a large company—quite a number of women. Jas. E. Petree, Daniel Powers, and William Coltrane.⁹¹ Went to Bro. John Alspaugh's.

Feb. 1: The ground still covered with snow. Went to Mr. R's was asked if I would take some brandy. no! No! no!

Feb. 12: A very blushing day. Wind extremely high. One tree fell down close by the way as I passed. Had quite a company at Love's considering the inclemency of the weather.

March 9: Got up early and at the first peep of day started to Kernersville . . . Reached here in time (11 o'clock). . .

March 16: Preached at Doub's Academy in the forenoon and at Brookstown in the evening. Hope some little good may have been effected.

March 22: Came to Clemmons ville.⁹² Had a rough cold time. No trial, the parties not ready. 23rd: Preached to a tolerably large congregation. Don't know that much good was done. Perhaps preachers don't always do best when they feel so.

March 30: Preached at Vernon. Hope some good may have been done. Had to expel Bro. Green. Charge—drinking too much . . .

April 18: Preached at Antioch. Had a good congregation and right good meeting too. Some of the class are earnestly setting piety.

April 19: Preached at Mt. Pleasant. Had some liberty and a verry (sic) good class meeting. This class has been in an unpleasant state for some time. I know not where it is to end.

April 21: Went to Clemmons ville to attend the trial of H. Eacles. He was found guilty and expelled. I know not what effect this may have on the society, but it can not bear pruning as some seem to think, why let it go down.

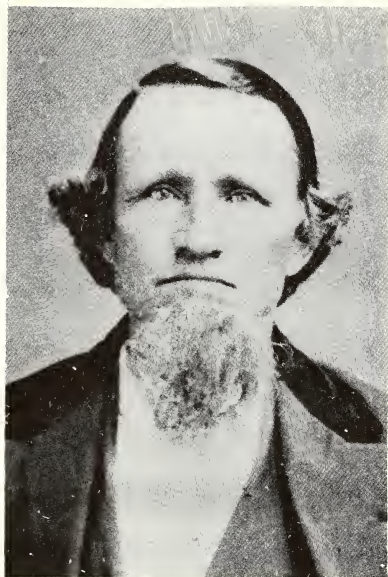
April 26: Quarterly Conference commenced at Winston. Not many official members present. \$150, family expenses assessed but I do not expect to get the money.⁹³

90. Forsyth, I, February 28, 1857.

91. All three of these men were members of Mt. Tabor in 1851.

92. Clemmons ville Church experienced great difficulties during both of the years Helsabeck served the circuit. A society had been organized in the town, but, try as he might, Helsabeck could not get these people to follow through by building a church. Notice the growth of disputes in the following notes.

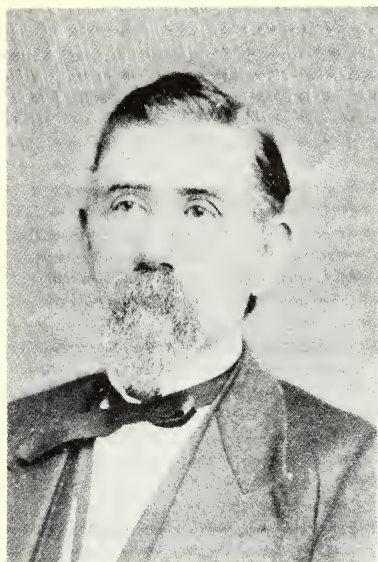
93. Helsabeck's expectation of less than \$150 was incorrect. His total pay for the year was \$187.98.



SOLOMON H. HELSABECK
1856-62; 1871; 1876; 1885



N. GREEN WHITTINGTON, 1863-64



CHARLES C. DODSON, 1865



MOSES J. HUNT, 1878-80, 1886-89

May 2: Had a good time at Mt. Tabor. Hope for better meetings.
 May 3: Went to old Mt. Bethel. The church is undergoing repairs, so I did not preach.

May 25: Preached at Clemmons ville. A good congregation, but I don't have much liberty in preaching at this place.

May 30: Had a good congregation at Mt. Tabor. Some good was done I trust. Stayed at Rev. J. W. Alspaugh's.

May 31: For the first time I preached at Bethel. Had rather melting time. Hope to see the Lord's power displayed here. The place is old the numbers few, but they have repaired the house and I trust they will be blest.

June 23: Visited Bro. Joseph Clouse. He has risen from nothing to be worth 25 or 30,000. He gave me \$150 subscription to a church in Clemmons ville. (Note: the church has not been built up to this day, May 8, 1862.)

July 4: Went to Josiah Leinbach's. 5th: Quarterly meeting at Mt. Tabor. A good many official brethren present.

Aug. 1: Preached at Mt. Tabor went to Bro. Livengood's.⁹⁴

Aug. 21: (at Maple Springs camp meeting) A powerful time. Christians established, penitents converted, and sinners convicted. A new church house is here built. Lord, spread the good work far and wide.

August 30: Began a several days meeting at Mt. Tabor. Some sign of Good. 31st: Rainy. Vast crowd. Preaching in the Church and under the shelter at the same time—⁹⁵ hope some good was done. Eight joined the church.

September 1st: A great gale last night and much rain—corn laid flat over the country. Good time and many professors today. Samuel Long⁹⁶ preached in the morning and Joseph Doub⁹⁶ in the afternoon. 2nd: Good meeting today—one professed religion.

September 7: (at Mt. Vernon camp meeting) A vast crowd of attentive hearers—trust good was in the cause of truth. Preached twice; almost broke down in body. Some opposers of free salvation present⁹⁷—one of them called the sermons a mess of green gourds—another said the preacher was an idiot—without any sense.

October 1: Preached at Union—good meeting. This class is now a fine class. In the beginning of the year we had only 8 members, now we have 39.

October 3: Preached at Tabor. Pretty good time.

October 19: Preached the funerals of the Crews family (Iverson Crews and wife and two children) at Mt. Tabor.⁹⁸ A great concourse of people and most excellent order and attention.

November 6: Preached at Tabor. They came up finely and met their claims.⁹⁹ All praise to this class. The Lord bless them abundantly. Staid with Bro. J. W. Alspaugh.

December 29: (at Clemmons ville) Bro. Clouse promised me his lot

⁹⁴. Probably Jacob Livengood whom Helsabeck also mentions on January 2, 1857. Livengood joined Mt. Tabor in 1851.

⁹⁵. Notice that in 1856 both the log church and the frame arbor are still being used. The two structures were so widely separated, however, that there must have been a preacher in each rather than the people in both listening to Helsabeck.

⁹⁶. Both Long and Doub were Local Elders from churches on the Forsyth circuit.

⁹⁷. Helsabeck must have been speaking of some Calvinists. The popularized version of the Methodist doctrine was that anyone could obtain salvation if he would repent, thus "free" salvation. The popularized Calvinist doctrine would have been that salvation was impossible except for the elect.

⁹⁸. Iverson Crews' name never appeared on a membership roll at Mt. Tabor. There were four Crewses who joined Mt. Tabor in 1851. However, in the cemetery at Mt. Tabor there is a stone with the inscription, "I. Crews, 1815-1856." What caused the whole family to die at once is unknown.

⁹⁹. In other words, Mt. Tabor paid all it had promised to pay for the year.

in town for building a church thereon.

At the Annual Conference in 1856 Helsabeck was assigned to the Forsyth Circuit in 1857 for his second straight year. His most relevant and interesting comments follow:

January 2: Verry cold. Had a tolerable company at Tabor. Trust some good was done. Staid with Bro. Jacob Livengood.

January 19: The severist (sic) time I ever travelled in my life. I was about 2½ hours going 3 miles. Such snow drifts and winds never saw before.

February 21: Called by Bro. M. C. Doub's. He is verry feeble.

February 22: Clemmons ville: Hope we get a church here this year.

February 27: Large congregation at Tabor. Baptized 4 children.

March 27: Preached at Tabor. Had an excellent time in class. Went with Rev. Jno. Alspaugh.

April 25: Preached at Clemmons ville small congregation. No church, shame on us. We use 1000 dollars for ourselves but can't build for God.

May 1: Preached at Tabor. Recd. several into full connection. Commenced raining during meeting . . .

May 22: My mare ran away today. Did not seem to get hurt much but soon afterwards was suddenly taken with a severe pain in the back. Bless the Lord for his goodness. 23rd: Travelled 32 miles in pain, my back being in a verry afflicted state.

May 28: Had an interesting meeting at Mt. Tabor. 29th: Good meeting at Tabor.

July 3: Had a right good time at Tabor. Excellent Class meeting. One joined. Staid with James Snipes.¹⁰⁰ Hail was severe in this section a few days ago.

July 25: Quarterly Meeting at Mt. Tabor. Pretty full attendance. 26th: Rained nearly all the time of preaching today. Quite a large congregation, good deal of feeling among the people.

August 23: Clemmons ville. Troubles at hand. 24th: Went to see Mm. Clouse. His wife wishes her name off the class book.

August 28: At Tabor. Determined on a camp meeting to be held the 2nd Sabbath in October.

October 9: Went to Mt. Tabor camp meeting. 10th: Some indications of good. Several converts tonight. 11th: Congregation small and tolerably well behaved. 12th: Fine meeting. 13th: Good meeting. Some 20 persons professed. Eleven joined the church.

November 9: Union. Preached last time. Had to part. Church built up largely in two years. People are dear to me.

November 13: Preached at Tabor. Farewell kind friends. God bless you, got all my quarterage here.

November 16: Clemmons ville. Gloomey weather and gloomy time. My old friend and brother, Joseph Clouse was expelled in the church today. God help him and his.

17th: Bro. Clouse attacked and abused me. God forgive him all.

December 4: (at North Carolina Annual Conference in Goldsboro, N. C.) Today Wm. Clouse brought charge of mal-administration against R. O. Burton which took all day. 5th: Burton case consumed the day. 7th: Burton case all day. 8th: Burton took up nearly all of the day in his speech. 9th: Clouse occupied the day with his reply. 10th: Bishop decided in favor of Burton.¹⁰¹

^{100.} Snipes first appeared on the Mt. Tabor church roll in 1857.

^{101.} Since Helsabeck continually complained about the slowness with which building plans were proceeding at Clemmons ville, it is apparent that the Burton-Clouse case was centered on this subject. This was a drastic step for Clouse to take in bringing the case before the Annual Conference. The controversy entirely sidestepped the quarterly conference, thus indicating its severity.

The account given by Helsabeck outstrips any amount of description and narrative ability the historian could muster. Here is the burning desire of a dedicated pastor of the church to succeed in his calling. In Helsabeck's plain-spoken manner he reveals the swing and sway of emotions, desires, and conflicts as they developed within the individual churches on the circuit. In these passages is revealed a sense of passion, yet a hard grasp on reality that few ministers had or have exhibited in their work. Thus Helsabeck's account can stand independently as the story of two years in the history of local Methodism.

Also under Helsabeck's direction the first official book carrying local church membership on the Forsyth circuit was started. The membership totals for each church on the circuit were as follows:

MEMBERSHIP OF CHURCHES ON FORSYTH CIRCUIT, 1857¹⁰²

Church	Males	Females	Negroes	Total
Love's	38	111	6	155
Mt. Tabor	40	54		94
Clemmonsville	41	49	1	91
Kernersville	25	43	15	83
Mt. Vernon	78		3	81
Doub's Chapel	32	43	2	77
Concord	25	49		74
Antioch	22	46		68
Mt. Pleasant	18	42	4	64
Bethel	23	31		54
Union	12	34		46
Buffaloe	15	22		37
Sharon	13	22		35
Brookstown	7	20		27
Pine Grove	2			2

These membership figures tell a great deal about Mt. Tabor in 1857. In only six years after Mt. Tabor became an organized church it had already plummeted to become the second largest church on the circuit. Only Love's Church in Walkertown was larger. It is evident that the community surrounding Mt. Tabor was growing also. But it could not have developed as rapidly as the church. Most likely the church had reached a point at which it served almost every person living in the vicinity. Within only a few years Alspaugh's dream of a large well-established church near his home was rapidly becoming a reality.

Not only this, but also Mt. Tabor, unlike many of the other churches on the circuit, did not have a Negro membership. Negro Methodists usually resulted from their being owned by one of the members of the church. Otherwise, Negroes were often not welcome at Methodist churches. This does not mean that Mt. Tabor was a pocket of anti-slavery

^{102.} Forsyth Circuit Membership Rolls, 1857-1897. At Lewisville Methodist Church, Lewisville, N. C.

sentiment. It certainly was not. Rather it indicates the economic status of its members. They were almost totally small farmers, living close together on 100 to 200 acre tracts of land. Very few of Mt. Tabor's members would have been considered wealthy at the time. Instead, they were sober, hard-working yeomen unable to afford the luxury of even one slave.

This was the economic status of an overwhelming majority of the local Methodists. Consequently, in large measure the slavery issue was somewhat remote from their interests. Nevertheless, they, along with most of their fellow North Carolinians gave assent to the institution which would ultimately lead to a period of turmoil and unrest more intense and destructive than any other the area has experienced before or since. But this is the subject of the following chapter. At this point it is most important to realize that in the late 1850's Methodism on the Forsyth circuit had reached a peak of development. However, as soon as this apex had been attained it was shattered by the one issue that had been forgotten—slavery. Consequently, local Methodism did not fully recover from this damaging blow until the turn of the century. The first eighty years in Wachovia for the Methodists were quite glorious—the next forty were terrible.

III.

MT. TABOR AND FORSYTH CIRCUIT: SLAVERY, WAR, PEACE AND RECONSTRUCTION, 1861-1877.

In May 1856 Charles C. Dodson, who was to become the preacher-in-charge of the Forsyth Circuit during the worst year of the Civil War, 1864-1865, was still a student at Trinity College. Unknowingly, in a short composition which he entitled "Reflections While Sitting in the College Door," Dodson described metaphorically what was approaching on the horizon of American history:

I look around and all that meets my eye is beautiful. The tall trees clad in emerald robes are waving gracefully to the breeze; and far, far above me is the deep blue vault skirted all around by a beautiful wreath of clouds; but as my full soul gazes on all this beauty and loveliness by which I am surrounded, the thought flashes across my mind, as the lightning flashes across the bosom of the dark cloud that all this beauty and loveliness must pass away. That the emerald robe in which all nature is clad will be blasted by the chilling breath of autumn. Under the touch of the relentless hand of time the mighty empires of this world will pass away like troubled visions o'er the breast of dreaming sorrow. It makes the heart sad to think that this bright world must pass way, and that all the beautiful in it too must pass away like the frail flower perishes before the storm, but amid this gloom a still small voice from the spirit land whispers to the heart in soothing tones telling us not to mourn for though this world passeth away and all its loveliness, it is nothing compared to the bright world beyond the skies.¹⁰³

For Dodson's awareness of approaching autumn might be substituted conflict and for the storm might be substituted war, and the result would be the same—"this bright world must pass away." To this young man in 1856 this prospect did not seem to be foreboding. Nevertheless, in four short years the American consciousness was pried awake to the realization that before hatreds could be resolved the bright world would pass away.

Long before 1861, or even 1856, the seed of the Civil War had been planted. By 1800 the institution of slavery was firmly entrenched throughout America. In the 1830's a reform movement under the leadership of William Lloyd Garrison began to sweep across the nation. State after state began to outlaw the institution, until only a small handful of southern and border states retained it. In these states slavery was so deeply interwoven in their social and economic lives that the abolition of slavery would have amounted to a social revolution. Nevertheless, there had been plenty of opportunity for this situation to be averted. As more and more pressure was exerted upon the South, tempers began to flash and

103. Charles C. Dodson, "Reflections While Sitting in the College Door," May 1856. Provided by Miss Margaret Gray.

prejudices began to harden, so that by the 1850's an impossible situation had developed. War seemed to offer the only solution. When the war came it was disastrous, not only for the southern states, but also for the Methodist church. Methodist development in the South and in Forsyth County came to an abrupt halt. From 1859 until 1878 the Forsyth circuit did not add a single new church, while the tumult of these years caused several to fold. However, the turmoil and aftermath of the Civil War brought new and important currents into the stream of local Methodist history.

The history of the Methodist Episcopal Church's handling of the slave question was much like that of other American Protestant denominations. In 1780 the General Conference required all of its ministers who held slaves to set them free. In 1784 it required all Methodists to set their slaves free. By 1812, however, the issue had become so hotly contested that the matter was left to the discretion of each Annual Conference.¹⁰⁴ Thus the Methodist white and Negro membership in North Carolina was allowed to continue growing until 1859 when there were 26,405 white and 9,302 Negro members.¹⁰⁵

When the abolition movement was launched after 1830, however, many northern Methodists began to respond to the call. So many Methodists took up the movement, in fact, that the Methodist Episcopal Church faced a possible split when the General Conference convened in 1840. Meeting the crisis was hopeless because no ruling would suit all Methodists. In order to stop a possible split many Northern Methodists came to the side of the Southerners and allowed no ruling to be made on slavery.¹⁰⁶

This strategy backfired, however, for in 1842 many of the more radical northern Methodists withdrew and formed the Wesleyan Methodist Church.¹⁰⁷ At the new church's first convention in May 1843 the purpose of the new organization was declared to be:

To form a Wesleyan Methodist Church . . . free from episcopacy and slavery, and embracing a system of itineracy (sic) under proper limitations and restrictions, with such disciplinary regulations as are necessary to preserve and promote experimental and practical godliness.¹⁰⁸

Its central purpose, however, was to unite all antislavery elements from all churches. The new church extended from Maine to Michigan and began with a membership of six

104. Guion G. Johnson, *Ante-Bellum North Carolina* (Chapel Hill, 1937), p. 343-348, 459.

105. John Spencer Bassett, "North Carolina Methodism and Slavery," *Trinity College Historical Publications*, IV (1900), 6.

106. William Warren Sweet, *Methodism in American History*, (New York, 1933), 239-241.

107. *Ibid.*, p. 242.

108. Ira Ford McLeister and Roy S. Nicholson, *History of the Wesleyan Methodist Church in America* (Marion, Indiana, 1959) pp. 28-31.

thousand; within eighteen months the membership had increased to fifteen thousand.¹⁰⁹ This new church was to play an important role in preparing citizens and Methodists in Forsyth county for their stand in the Civil War.

The settlement of the 1840 General Conference backfired doubly, for when it met again in 1844 the Methodist Episcopal Church split in half along Northern and Southern lines. By then the Church's attitude toward slavery had become untenable to even the moderates who had attempted to save the Church in 1840.¹¹⁰ The immediate issue which brought about the ensuing separation was slave-holding by a Southern Bishop. On June 8, 1844 a Plan of Separation was passed by a vote of 136 to 15. On May 15, 1845, therefore, the First General Conference of the Methodist Episcopal Church, South, met at Louisville, Kentucky.¹¹¹

According to Brantley York, who was at Clemmons in 1844, the separation of the church caused quite a stir locally: . . . as the terms of the separation had to be laid by the Presiding Elder before a Quarterly Conference of each circuit and station much excitement and debate prevailed¹¹²

Oddly enough, however, the separation was not even mentioned in the minutes of the Stokes circuit until 1846, when the secretary wrote:

Whereas by the division of the church all supplies from dividend of the Book Room have been cut off, and are (our) preachers are entirely dependent upon the circuit for their support; therefore Resolved, that the members of the Quarterly Conference meeting . . . will use every means to raise the amount necessary to defray the current expenses of the circuit for this year.¹¹³

At no other time was the separation or the issue which had caused it mentioned in the minutes.

As a matter of fact, the issue of slavery was never once mentioned in any of the official records of the local Methodists from 1831 through the end of the reconstruction period. From their records one would not know that the greatest tragedy in America resulted from the institution of slavery. The local Methodists did not share to any extent the reform ferment which captured the northern part of the nation. As mentioned above, from 1831-1850 the Stokes circuit made a few feeble attempts to curb the use of alcoholic beverages in 1833 and 1835. But other than these two actions social reform was not given any consideration by the quarterly conference.

What then was the policy of the Stokes circuit toward

109. Sweet, p. 242.

110. Ibid., pp. 243-244.

111. Ibid., pp. 245-253.

112. Brantley York, *The Autobiography of Brantley York*, edited by William K. Boyd (Durham, 1910), p. 53.

113. Stokes, September 6, 1846.

Negroes? As indicated above, the Methodists, next to the Quakers, had perhaps the most forward policy of any church toward the Negroes in North Carolina. Negroes were quite welcome at Methodist meetings, especially camp meetings, where the slaves found a particular attraction. The Methodists also accepted Negroes quite freely into their societies and class meetings. Often, however, only those who were property of white members were given a hearty welcome. Also, some of the Negroes were allowed to become local preachers and exhorters, but were usually restricted to preaching to those of their own race. At some churches, as indicated by Michael Doub and Solomon Helsabeck, separate services were held for Negroes. But at most churches the Negroes merely sat in the back or in the balcony during the regular church services.

Some insight into the local situation is given by the account of Brantley York, the first president of the institution which later became Duke University, concerning his four years, 1842-1846, as principal of the high school at Clemmons-ville. When York first came to Clemmons-ville, he noticed that the Methodists did nothing for the instruction of slaves. He complained:

There were no seats prepared for them in the chapel; consequently I never saw a negro there except nurses, and they were always outdoors with the children, of whom they had charge. With this arrangement I was much dissatisfied. . . 114

Consequently, York made a trip to see each slave holder in the community, telling them that "while we were paying money to preach to the negroes in Africa we were utterly neglecting those over whom we had immediate control." In order to remedy the situation York offered to preach at 3:00 P.M. each Sunday to the Negroes. After getting his plan approved, the services were begun. York reported:

As soon as this arrangement was known, they came from all the surrounding country even to the distance of eight or ten miles. The chapel was literally packed to its utmost capacity. Soon a gracious revival broke out, and of the fruits of this revival a class was formed of some 35 or 40 members, and I was appointed their leader, and I officiated in this capacity as long as I remained with them, and I never knew a more appreciative people. 115

This is the only instance on record when an extraordinary effort was made to better the lot of the slaves.

When the problem of slavery was brought to the attention of the residents of Forsyth county, it was done dramatically. The Wesleyan Methodists, the radical opponents of slavery, were responsible. Nowhere in the South was there more opposition to slavery than in the western part of North Carolina, particularly around the "Quaker district" of Guilford and Randolph counties. Thus, when the Methodist Episcopal

114. York, p. 55.

115. Ibid., pp. 55-56.

Church split in 1844 over slavery there were many Methodists in North Carolina who opposed slavery and did not wish to become associated with the pro-slavery southern Methodist church. Therefore, following the Methodist split in 1846 a Methodist of Guilford County wrote the editor of **The True Wesleyan**, the official paper of the Wesleyan Methodists, saying

... there are many Methodists with whom I personally acquainted, who together with myself, feel so conscientiously scrupulous on the subject of slavery that we cannot hold fellowship with the Methodist Episcopal Church, South.¹¹⁶

The editor, believing that there were many others with similar views in North Carolina, commented, **"Anti-slavery fires are kindling in the South, which will yet consume slavery from the land."**¹¹⁷

In the same letter quoted above the group of Methodists asked that the new Wesleyan Methodist Church send them a minister. Their call was answered when on October 23, 1847 a young minister of twenty-three named Adam Crooks arrived in North Carolina. When Crooks arrived he found forty or fifty who held antislavery views representing four church societies, although no churches had been built as yet.¹¹⁸ Soon Crooks confided to his journal, "There is much more anti-slavery sentiment in this part of North Carolina than I had supposed. . . the hearts of many are open to receive the truth, and by the help of God's grace, I mean to sow the seed of the Word. . ."¹¹⁹ After a short period of work in the Guilford and Forsyth area he wrote,

It is the opinion of the most intelligent men of North Carolina that she will be a free state before many years; and that in the event of a dissolution of the union, North Carolina will go with the Union.¹²⁰

At the end of his first year in North Carolina, Crooks reported that eight churches with 140 members had been formed, while writing,

I calculated when I came here that if we held our own the first year we would do well; but instead of the waves of opposition beating us back, the Lord has more than trebled our number.¹²¹

At the end of three years of Wesleyan work in North Carolina there were 300 members and two more ministers in addition to Crooks—Jarvis C. Bacon and Jesse McBride.

These Wesleyans enjoyed three years of unmolested work until May 1850. At this time the press of North Carolina began to clamor for the arrest of these abolitionists. One news-

116. Roy S. Nicholson, *Wesleyan Methodism in the South*, (Syracuse, N. Y., 1933) pp. 27-28; Hugh T. Lefler, *History of North Carolina*, I (New York, 1956) p. 435.

117. Nicholson, p. 28.

118. *Ibid.*, p. 29; Johnson, p. 347.

119. Mrs. E. W. Crooks, *The Life of Rev. Adam Crooks* (Syracuse, N. Y., 1871), p. 22-23.

120. Nicholson, pp. 31-32.

121. *Ibid.*, pp. 35-38

paper wrote that, "the people should take him (Crooks) in hand, in open day, and compel him to leave the country."¹²² During the same week, Crooks and McBride were working in Salem and in the process gave a small girl a pamphlet entitled "The Ten Commandments" which was strongly anti-slavery in tone. For this act they were immediately arrested and released only after several of their followers posted their bond of \$1000. Their trial was set for October 11, 1850 in Salem.¹²³

When they arrived at Salem for the trial, according to Crooks the people shouted, "the preachers have come!! The abolitionists are here!!! . . . they ought to be lynched! . . . they ought to be hung!"¹²⁵ The Moravian account was as follows:

Since some abolitionists had their trial today, there was a considerable excitement. A certain McBride, a Wesleyan Methodist preacher, a very young man from Ohio, had given a girl, Laura Kennedy a little book or small tract, in which the 10 commandments were discussed in relation to slavery. He had therefore been brought to account by some of our brothers through the grand jury which found a bill against him. His trial lasted the whole day and was decided on the following day.¹²⁶

When the jury returned with its verdict, it found McBride guilty and Crooks not guilty. McBride was sentenced to one hour in the pillory, twenty lashes on the bare back, and one year imprisonment. This severe penalty for McBride's having expressed his opinions reveals the intensity of feeling of some Southerners ten years before the beginning of the war.

Following this trial, life for both McBride and Crooks was quite harrowing. Since McBride appealed his case he was released on bond thus allowing the two to begin their work again. However, they found that all doors had been closed to them. Then on May 30, 1851 a mob chased McBride across Guilford and Forsyth counties, forcing him to flee the state. On August 4, 1851 Crooks found himself under similar pressure and had to flee too.¹²⁸ The local citizenry, Moravian, Methodist, Methodist Protestant, and Quaker alike had rejected the antislavery appeal, opening the way for the strained circumstances which caused the Civil War.

There were also other events in the early 1850's which excited the local populace into a war frenzy. In April 1852 a local free Negro was caught and tried for attempting to steal Negro slaves to send them to free territory.¹²⁹ Another

122. From the *North Carolina Standard*, quoted in the *Greensboro Patriot*, June 1, 1850.

123. Nicholson, p. 48.

125. *Records of Moravians*, X, Salem: October 11, 1850.

126. *Ibid.*, October 12, 1850; John Henry Clewell, *History of Wachovia* (New York, 1902), pp. 212-213; Adelaide L. Fries, *Forsyth County* (Salem, N. C., 1898) p. 75.

128. Nicholson, pp. 53, 58-64, 70-71; Fries, p. 75; Johnson, 576-577; Crooks, pp. 104-107.

129. *Records of Moravians*, XI, Salem: October 14 and November 26, 1852.

event the same year was of the type that Southerners most feared—slave insurrection and murders. These cases were dealt with severely. The **Salem Diary** reported the event, saying

Oct. 14: Today a mulatto was found guilty of the murder of his master. His name is Charles and that of his owner was John Yokely. Very many people were in the courthouse.

Nov. 26: The execution took place of Charles, a negro slave, who had killed his owner. He died as a repentent sinner and, as we think we have reason to believe, a pardoned one. Though the roads and the weather were bad, a large crowd of people had gathered.¹³⁰

Events such as these confirmed in the minds of many that the only safe status for the Negro was the bondage of slavery.

If the abolition of slavery became the standard of the Wesleyan and northern Methodist Churches in the 1850's, the temperance movement captured the allegiance of Southern Methodists. In 1858 the Forsyth Quarterly Conference was still silent on slavery, but gave its approval to the southern church's stand on temperance. In July, 1858 the conference passed a resolution which stated that "we will do what we can in connection with the Preacher in Charge to exterminat (sic) the Evil of intemperance."¹³¹ Two months later it passed an additional resolution which read as follows:

Resolved that we deem the making and selling of ardent spirits a sin in the sight of God; and as there are some of our Brethren engaged in the making of ardent Spirits, not viewing it as we do—that we will bear with them for a season and that we will endeavor to convince them of their Error, and further that we will sustain our Preacher in his efforts to extirpate the Evil from the church.¹³¹

Then again in 1860 on the eve of the Civil War the conference reaffirmed its position on temperance:

Resolved. That we are much as ever convinced of the sin of making and vending ardent Spirits as a Beverage and that we will sustain our Preachers in Charge in extirpating the Evil from the Church.¹³²

This obsession with temperance reform may represent a pathological substitute for the issue of slavery. Until the anti-slavery appeal became intense, the local Methodists did not waste their time advocating social reforms. But when anti-slavery propaganda could no longer be ignored it seems that these men took up the Temperance banner in order to ease their consciences on the matter of slavery.

After Adam Crooks and Jesse McBride were chased from the state, the work of the Wesleyan Methodists did not come to a halt. Rather there were sporadic visits of the hated anti-slavery radicals throughout the 1850's. Solomon Helsabeck in his diary gave an account of his personal encounter with a Wesleyan:

December 12, 1857: Came to Father Ross' near Kernersville—met with Davd. Folgior of Indiana, formerly of Stokes. I saw him when

130. Forsyth, I, July 3, 1858.

131. Ibid., September 27, 1858.

132. Ibid., April 21, 1860.

he professed religion at Mt. Tabor Stokes circuit years ago. He joined the Methodist Episcopal Church, he left then and joined the Protestant Methodists, and now is a True Wesleyan, as in other words an abolitionist.¹³³

Helsabeck's caustic remark mirrors what was probably the prevailing local opinion of these Wesleyan radicals. However, the continued presence of these men served to prick the consciences of Southern Methodists and to intensify hostility toward the North and its abolitionist notions.

The most notorious Wesleyan to come to North Carolina was Daniel Worth from 1857 to 1860. Worth, born in North Carolina near Greensboro in 1795 and reared in the Quaker faith, was active in Quaker antislavery work until he moved to Indiana in 1824. In 1843 he became one of the first Wesleyan Methodists and became a leader in the Wesleyan church. During these years he became widely known as a leader of the abolitionist movement. In late 1857 Worth decided to return to North Carolina in order to spread his abolitionist doctrines. For three years he enjoyed a great measure of acceptance, especially in the Quaker region of Guilford and Randolph counties. But unlike Crooks and McBride, Worth became openly defiant of local and state officials. Nevertheless, he remained unmolested because his cousin, Jonathan Worth, was a leading figure in the state government. In 1859 following the ill-fated escapade of John Brown many North Carolinians began to suspect Worth of cooperation with John Brown and of planning a bloody slave insurrection. Consequently, he was arrested in Greensboro and tried, being given the same sentence as McBride ten years earlier except for the whipping and pillory because of his age. Like Crooks and McBride he was forced to flee the state.¹³⁴

The Daniel Worth episode, the John Brown affair, a wild national press, and continued North-South disagreements caused the atmosphere in which the war began in 1861. How the process of growing conflict affected the Forsyth area was revealed in the diary of Solomon Helsabeck. On December 20, 1860 South Carolina seceded from the Union. When this state took over the forts in Charleston harbor in preparation to attack Fort Sumter, Helsabeck wrote: "Called by the post office and on our way got the news. And it is bad enough. South Carolinians have taken possession of Fort Moultrie, Castle Pinckney." As the disturbing news continued to pour in, he commented:

January 8, 1861: News distressing enough. We may hear of fatal, fearful collision any moment.

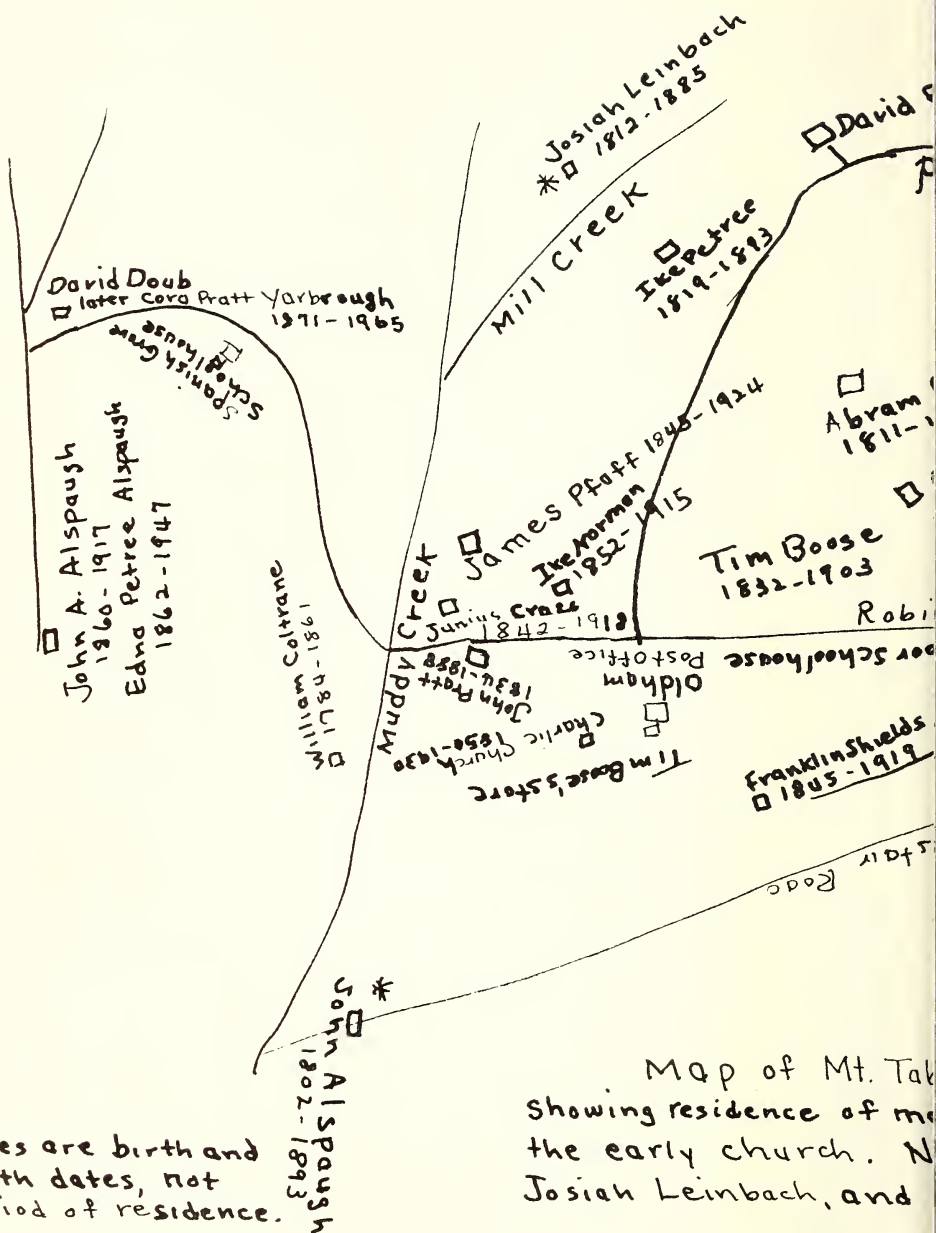
133. Helsabeck, December, 1857; my italics added—L. E. T.

134. Nicholson, pp. 77-87; Nobel J. Tolbert, "Daniel Worth: Tar Heel Abolitionist," *North Carolina Historical Review*, XXXIX (Summer, 1962), 283-303; also numerous newspapers.

ates are birth and
eath dates, not
eriod of residence.

Robin Hood Rd. was formerly Brook
Polo Road and Peace Haven Road fo

Map of Mt. Tab
Showing residence of me
the early church. N
Josiah Leinbach, and



January 12: News of the state of the nation verry unfavorable. It said South Carolina has fired into and crippled a government vessel.¹³⁵

On February 28 an election was held to elect delegates to a convention which would determine if North Carolina should follow the secession path of seven other states. According to Helsabeck the local elections were opposed to secession, with Unionist delegates being elected. On March 4 he wrote, "Anxious to hear of this days doing at Washington City. May God save our once great country." On April 12 the war began in earnest as Confederate troops fired on Fort Sumter. Helsabeck's reaction did not come until the 26th: "News of the country is truly startling—extensive preparations for war North and South."¹³⁶

As the events of hostility continued to grow, North Carolina drew closer and closer to secession. On May 7 crowds gathered in Winston to discuss the course of North Carolina. Helsabeck wrote of the occasion, "Went to Winston and Salem. The greatest crowd that ever assembled there before. Great is the trouble of our people. May Almighty God interfere and help us. Amen." When North Carolina finally decided to leave the Union on May 20 Helsabeck prayed, "May God save our dear South. Amen." Solomon Helsabeck, like most of the local Methodists, supported the war effort in every way possible, even if they had opposed it in the beginning. On June 13 Helsabeck went to Mt. Tabor Church in Stokes county where he preached to the volunteers of Company Number 1 of Stokes in the presence of a large collection of citizens. He commented, "Great seriousness prevailed. Hope good was done."¹³⁷ The local contribution to the Southern war effort was growing.

On July 21 the first great battle of the war took place at Bull Run or Manassas. This poorly executed battle ended in a rout of the Northern forces, who panic-stricken fled from the field and did not stop until they had reached Washington. Actually little damage had been done to either side, but the battle was a major psychological victory for the South. This view is reflected in the diary of Helsabeck as follows:

July 21: Today the great battle was fought at Manassas plains. The northern forces defeated and a terrible rout ensued. To God be all the praise.

July 25: Battle fought at Manassas Junction last Sabbath—terrible carnage—South victorious.

July 27: Many rumors about the late battle. May God help us in this time and bring this struggle to an end.

July 28: Much taken up with the late battle. Oh how horrid it must

135. Helsabeck, January 4-12, 1861; the ship which Helsabeck mentioned was the *Star of the West* which Confederate guns chased from the Charleston Harbor on January 9 (Frank Barnes, *Fort Sumter* (Washington, D. C., 1952) pp. 8-9).

136. Helsabeck, February 28, March 4, April 26, 1861.

137. *Ibid.*, May 1, 4, 7, 26 and June 13, 1861.

have been.¹³⁸

On October 5 Helsabeck once again preached to a company of volunteers at Pfafttown under the command of a General Stone. Ten days later this new company left for the war as an "immense crowd came to see them start."¹³⁹ On October 20 Helsabeck first reports comforting the family of a soldier who died at Manassas, and on the 26th he preached the funeral of Riley Snodly, who was killed at the battle of Manassas.¹⁴⁰ When the first Confederate elections were held on November 6 Helsabeck indicated his support of the Confederacy by voting for Jefferson Davis and Alexander Stephens, first President and Vice-President. Finally, Helsabeck could view first hand preparations for the war, as a salt works was opened near his house with 212 salt-laden wagons passing his house in the course of a week.¹⁴¹ Then when he went to High Point for Annual Conference, he found that the town was filled with 2100 soldiers, 200 of whom had the measles.

The effort of the war was immediately felt in the business of the local Methodist quarterly conference. On March 6, 1861 a committee was "appointed to Inquire into the Expediency of Building a Parsonage." But between this meeting and the next one the war began. Thus when the next conference met on June 1 the following directive was made: "The Parsonage Committee are discharged because of the exciting times of the Country."¹⁴² The war also immediately began to effect the membership of the local churches on the circuit. The figures for each church at the end of 1861 were as follows:

Church	Males	Females	Total ¹⁴³
Love's	47	92	139
Mt. Tabor	33	50	83
Concord	20	60	80
Clemmons ville	34	44	78
Kernersville			75
Antioch	20	54	74
Doub's Chapel	28	41	69
Mt. Vernon	19	38	57
Mt. Pleasant	16	39	55
Vernon			36
Bethel	13	19	32
Sharon	13	18	31
Buffaloe	9	17	26
Brookstown	3	17	20
Pine Grove	4	8	12

As can be seen from these figures the membership of almost

138. *Ibid.*, July 21, 25, 27, 28, 1861.

139. *Ibid.*, October 5, 15, 1861.

140. *Ibid.*, October 20, 26, 1861.

141. *Ibid.*, November 6, 22, 1861.

142. Forsyth, I, March 16, June 1, 1861.

143. Forsyth Circuit Membership Rolls, 1861.

all of these churches had decreased since 1857. But, most significantly, the male membership had in many of the churches been practically drained.

In spite of the unsettled conditions caused by the war, much of the work of the quarterly conference went on as usual. New local preachers were examined and passed. The older preachers continued their work with the local churches. Large numbers of new members, Negro and white, were reported, thus taking the place of those who had left because of the war. The sacraments were conducted and Sunday-school work went on largely as usual. Two notable items of normal business occurred during this period. First, Samuel Doub, a local preacher, came before the conference as a result of a complaint. The nature of the complaint was not recorded, but the conference passed a resolution on the case: "Resolved that we, as a body, do acquit Bro. Samuel Doub of all difficulties in reference to his case; that his license be renewed; that the Presiding Elder be requested to admonish him before the conference."¹⁴⁴ A second important event was the death of David W. Doub, who had been the preacher in charge in 1860-1861. The conference passed a resolution regarding the untimely death of the young man.

Resolved that in our deceased brother we Recognize a true Christian and devoted minister whose efforts to extend the influence of his church and Christ ('s) Kingdom will forever embalm his memory in our hearts.¹⁴⁵

It is not known whether Doub's death was a result of his participation in the war.

During the war years the testimony of the local Methodists on temperance became even more emphatic. In 1862 the conference passed an additional resolution, vehemently worded, on the subject: "Resolved that we as a body will not **Countenance or tolerate** the making and selling of ardent spirits except for medicinal or mechanical purposes." At the same conference meeting a complaint was made against Thomas Craft, a local deacon from Sharon, which "objected to the passage of his character on the ground of his connection with the distillation of ardent spirits." But since he was absent the case was laid over to the next conference. When Craft appeared before the following meeting, "it was found that he was engaged in having his fruit distilled into spirituous liquor, in violation of our rules. After explanation and confession and pledge to desist, his character passed." At the same meeting Zadock Griffith of Clemmons ville was accused of the same shortcoming, but "after explanation and pledge to

144. Forsyth, I, October 30, 1863 and March 12, 1864.

145. Ibid., I, May 28, 1864.

desist" his character passed, too.¹⁴⁶

But also there was no lack of evidence that the war was having a profound effect on the work of the church. In 1861 the Parsonage Committee was dissolved because of the war. In 1862 the preacher-in-charge reported, "But few Sabbath schools have been kept in successful operation. This is for the want of proper Superintendents and teaching." The war had drained the local churches of much of its former leadership. In the same report on May 6, 1865 he told the conference that, "but for the distracted State of the Country we would have had flourishing schools at several of our appointments on the Circuit." At the following meeting he commented, "if we could get Books we might have much more interest in this Department but for the present they cannot be obtained. . ."¹⁴⁷ Also although James E. Mann and C. M. Anderson were appointed to the circuit in 1862 and 1863, N. G. Whittington, a local preacher, had to carry on the work.¹⁴⁸

The deepest influence of the war was reflected in the finances of the circuit. In 1859 Zebedee Rush, the preacher-in-charge, was paid \$139.74 for his work; but in 1864 N. G. Whittington was paid the astounding total of \$948.80, more than was paid the pastor of Mt. Tabor fifty years later in 1918.¹⁴⁹ The Confederate money used for payment was practically worthless. By 1865 the conditions had become so intolerable that the preacher-in-charge was not given a penny for his services. In the place of money, however, another method was adopted:

. . . the recording steward is instructed to write a circular address to the societies and friends of the church to make arrangement immediately to meet the current expenses of the circuit by furnishing grain, povender, meat or current (U.S.) money.¹⁵⁰

As the war ended with Lee's surrender on April 9, 1865 the conference decided to pass resolutions on the action. A preamble and resolutions were presented by the preacher-in-charge and "after considerable consideration they were adopted by a large majority only two voting in the negative."¹⁵¹ Unfortunately, the resolutions were not included in the minutes of the conference.

As the conditions became more disrupted from 1861 to 1865, the war came closer and closer to the local scene. Throughout the course of the war Solomon Helsabeck kept attuned to the latest events by the local newspaper, the **Western Sentinel**, which was owned and edited by John Wesley Alspaugh, the son of John Alspaugh, founder of Mt.

146. *Ibid.*, September 6, November 22, 1862 and April 25, June 20, 1863.

147. *Ibid.*, I, November 22, 1862, May 6 and July 22, 1865.

148. *Tise*, p. 49.

149. *Forsyth*, I, 1864.

150. *Ibid.*, I, May 6, 1865.

151. *Ibid.*, I, July 22, 1865.

Tabor. Also Helsabeck received a large number of letters from a cousin and a nephew on the battlefields. In February 1863 he received a letter saying,

I heare a great many say that peas (sic) will be made before six months. I hope it may be sow (sic). I hear a great many of the solders (sic) say theay (sic) are coming home in the spring or dy (sic) a trying. I expect to stay till I get to come home free if I shuld (sic) be so lucky as to live so long. . 152

Another letter revealed the pathos of the war:

I we ar (sic) in camp rite in plain view of the yankes (sic) camp we can see thir (sic) flags a thir (sic) Bateries (sic) and cars and see them drilling and see them go up in a Balloon too (sic) or three times in the day when the wether (sic) is so thay (sic) can see 4 or five miles away. we was on pickett (sic) a few days ago and we could talk with the yankees picketts. thay (sic) seemed to bee (sic) very frendley (sic) with us. we sint (sic) nuse (sic) papers across the river to them in little skiffs and they sent us some of thir papers. we hav (sic) bin (sic) here so close to the yankees that we hav learnt (sic) to make rings of beef bones like thay make. I think the yankees and our me (??) will bee perfectly frendley with each other in a year or too if the war should last that long. 153

Other letters contained the following revealing excerpts:

I wish this war wold (sic) come to a close and let us come home in peas (sic) and go to making something to eat. 154 the whole South seems to Be in dry air our ranks are getting weak and not many men to fill them while there many men in the U. S. and thay (sic) are running and enrolling negroes to fight . . 155

We took some seven prisiners (sic) that had deserted our army and went and joined the Yankey (sic) army. I saw too of thim (sic) hung yestidy heare (sic) at Kinston. 156 I got off to go to preaching I heare a prety (sic) good sermon preached today here in Kinston but I didnt (sic) see one teare (sic) shed it seems like we are all become very hard harted. 157

The pessimism and dissidence expressed by these young warriors illustrate the course which the war took for the South.

Only at one time did the hostilities of the war come to the Forsyth region. On April 10, 1865 three thousand cavalrymen under General Palmer of Stoneman's Brigade passed through the town of Winston and encamped for the night beyond Salem Creek. Almost at once several of the town leaders went out to meet the troops and to surrender the town. On May 14, 1865 the town was occupied by several hundred troops of the Ohio Volunteer Cavalry under a Colonel Sanderson, who was ordered to take charge of the two towns of Winston and Salem. On July 13, 1865 the soldiers were paid off and allowed to start the trip home. On that day the Salem Diarist wrote the following:

152. B. W. Pulliam, Camp near Port Royl, to Deare brother, Feb. 9, 1863. Solomon Helsabeck Papers, Southern Historical Collection. University of North Carolina Library at Chapel Hill.

153. B. W. Ligon to his uncle, from Camp neare Fredericksburg, Va., March 26, 1863.

154. B. W. Ligon, Fredericksburg, Va., March 26, 1863.

155. B. W. Pulliam, Camp near Orange Courthouse, Va., August 13, 1863.

156. Squire M. Goff, Kinston, N. C., February 6, 1864.

157. Ibid., Kinston, N. C. February 21, 1864.

On Monday the soldiers had been paid off and since then many had not seen a sober moment. Though professing to be the friends and liberators of the colored people, they treated some of them with inhuman barbarity. The officers were, with a very few honorable exceptions, extremely immoral men and the privates followed suit. Their influence upon the community was evil and only evil and that continually.¹⁵⁸

Such was and is the behavior of occupational troops during and following the ravages of war.

Following the cessation of hostilities, it was the duty of local Methodists to pick up the broken pieces and begin building a new society. From 1865 to 1877 was to be the period of recovery. Much of the damage could be repaired, but some of it was totally irreparable. The great loss of vital manpower could not easily be overcome. At Mt. Tabor alone at least five young men had been lost because of the war. Among these men were the following, James and Albert Alspaugh, killed at Gettysburg, John W. Hudler, Calvin Leinbach and Robert Leinbach. Others who are known to have served in the war were Timothy Boose, Edward A. Conn, Junius Irvin Craft, Nathan P. Holleman, Levi Livengood, Absalom Livengood, Michael Alexander Sapp, and Junius T. Shamel.¹⁵⁹ None of this group died in the war.

From 1866 to 1869 the Forsyth circuit made a struggle for its life. While Charles C. Dodson had the job of holding the circuit together in 1865, James W. Wheeler was responsible for relieving the prostrate conditions and of picking up the broken pieces from 1866 to 1869. Wheeler was a man who patterned his life after that of John Wesley.¹⁶⁰ He enjoyed writing a great deal. His reports on the state of the church to the Quarterly Conference were rarely limited to one page. If he became verbose at times or did not use correct grammar, his style of writing was quite elegant. In 1866 Wheeler faced a fate similar to C. C. Dodson's in 1865. There was still no money available. Consequently, the Quarterly Conference decided that it was necessary

... to make united and vigorous efforts to raise by produce or money the sum to pay the estimated salaries of the preachers who labor to us this year.¹⁶¹

Nevertheless, Wheeler went about the work of the circuit and wrote:

I am happy to report favorably in regard to the spiritual condition of a goodly number of the churches on this circuit. . . I have received 136 whites and 5 colored persons . . . and there are about 88 others who have come forward and signified there (sic) desire to join an church. . .¹⁶²

Through Wheeler's efforts that year the membership on the

158. Wiley, "Small-Town Winston," *Forsyth*, pp. 66-69.

159. Mrs. A. L. Ashburn, Division Historian, United Daughters of the Confederacy.

160. "Memoir", *Journal of Western North Carolina Annual Conference*, 1913.

161. *Forsyth*, I, August 15, 1966.

162. *Ibid.*, I, September 22, 1866.

circuit increased from 807 to 1,107.

In 1867 matters returned to a more normal pattern. For the first time since 1864 the minister was paid a salary. Also a new parsonage, which had first been considered in 1859, was completed at a cost of \$153.00. Still Wheeler attempted to start a revival of interest in religion. He wrote,

. . . what we most need at this time is a special babtism (sic) of the church a renual (sic) of the spirit of primitive methodism among us a return to the old land marks of our beloved and time honor (ed) sistem (sic) . . . it is high time Brethren we were awakening from our repose and bestirring ourselves to the accomplishment if we may under God of a great and thorough Reformation at this point of Christian obligation and Respectibility (sic)¹⁶³

Try as he might Wheeler could not overcome the inherent pessimism and frustration which follows a dramatic defeat.

The financial state of the church was still in peril in 1868. Wheeler was forced to say to the Quarterly Conference:

Financially the state of the church or circuit is about **static quo** (sic) or a little more so God help the penitents (sic) of the church and her culpable indifference as in many cases to the support of those who minister to them in holy things.

Money had become so tight that the local Methodists were not willing to part with any to support the church. However, the conference responded to Wheeler's plea with a resolution:

Resolved that it is the sense of this conference that any member of the church having the ability to pay and who pays nothing and refuses to pay to the support of the ministry should be excommunicated from the church.¹⁶⁴

As 1868 drew to a close the state of Methodism on the Forsyth circuit grew more and more critical. Wheeler, in disgust, reported:

Upon a careful and partial survey of the facts in the (case)—I am of the conclusion that our condition on the Forsyth Circuit is not What it ought to be either in a temporal or spiritual point of view our attainments are neither commensurated (sic) with our privileges nor equal to the obligations which are upon us. . . thus far there has been during the present year no special religious interest discoverable at any point on the circuit. . . What our country needs and what the church (needs) is a deep and thorough reformation (sic) . . . In the matter of finances on circuit is sadly behind as yet not more than a forth (sic) of the current expenses of the year having been met this owing grately (sic) to the unusual scarcity of money which has prevailed in this as in other sections of our afflicted Southern land. . .¹⁶⁵

Dissatisfaction, disaffection, and frustration filled the Methodists of Forsyth county in the five years following the Civil War. The churches on the Forsyth circuit were at the point of folding or splitting into numerous warring factions.

Throughout the war the local Methodists had been able to keep their religious institutions functioning. However, the

163. Ibid., I, August 15, 1867.

164. Ibid., I, March 14, 1868.

165. Ibid., I, August 8, 1868.

reconstruction period brought greater trials. In 1858 the Forsyth circuit had reached the highest peak (in terms of membership and spirit) of its existence; by 1868, however, the circuit was impoverished, shaking frightfully, and on the verge of falling. In 1869 that fall came. There were 1,017 members on the circuit in 1868, nearly the largest membership ever reported on the circuit. One year later, 1869, the circuit reported only 631 members, the smallest recorded in the 26-year history of the circuit.¹⁶⁶ What could have occurred to cause almost four hundred people to leave the church? The reasons are tied up with the circumstances in which the South and the Southern church found itself following the Civil War.

At the General Conference of 1864 of the northern Methodist Church it was decided to begin a missionary enterprise in the South. The ostensible reason for the move was stated to be a

... welcome back into her communion all ministers and members involuntarily cut off (by the war), although she must be careful to exclude the slaveholder and the traitor.¹⁶⁷

The decision of the northern segment of the Methodist Church to seek to gain churches in the area which the southern church considered its own, produced more bitterness and impeded reunification of the church more than any other action in the history of American Methodism. During the last two years of the war twenty-one ministers worked as missionaries in conquered areas of the South. These missionaries with the aid of northern generals, who were ordered by the War Department to turn over all confiscated Methodist Churches to the northern church, gained control of a large number of Methodist Churches in the South. As the South entered the reconstruction period the northern churches redoubled its efforts to establish affiliated churches in the South. In 1868-1869 this movement penetrated the Forsyth circuit and entered the very doors of several churches on the circuit, including Mt. Tabor.

At the third session of the Quarterly Conference for the circuit in 1869 the preacher-in-charge wrote on a slip of paper that was only later added to the official minutes:

We have had serious difficulties to contend with on the circuit independent of those outside the church, growing out of divisions and strife among members of our own church. The causes that have produced this unhappy state of things are generally understood among us and must not be referde (sic) to but we have good reason to hope that most of this has been settled either by the parties themselves or by the authorities of the church; so as to meet the general approval of the membership and though there are

166. Minutes of the North Carolina Annual Conference, 1868 and 1869.

167. James W. May, "The War Years," *Methodism*, II, 247-248.

168. *Ibid.*, pp. 249-250.

a few cases yet to be adjusted these are more in the proper course of settlement.¹⁶⁹

At the following Quarterly Conference, it was reported that 31 had been removed, 3 expelled, and 69 were "omitted" from the membership records.¹⁷⁰

What caused this regrettable turmoil was the arrival and work of the Methodist Episcopal Church or northern church. A tradition associated with the founding of Morris Chapel Methodist Church near Walkertown helps to explain the causes for local events. According to the tradition, a speaker was expected to come to Love's Church in Walkertown to express his views on one of the burning Reconstruction issues—the question of the Negro. This speaker was a missionary of the northern Methodist Church. Some of the members at Love's felt that he should not be allowed to speak. They, therefore, locked the door of the church when he was to arrive. Others wanted to hear him speak. Thus, when he arrived they led him to the spot where Morris Chapel now stands outside of Walkertown and listened to his message while sitting under a large tree there. When he had finished the people present were convinced that they should establish their own church in affiliation with the northern Methodist Church. This tradition is supported by the fact that most of the early members at Morris Chapel were former members of Love's Church.¹⁷¹

Morris Chapel was the first of the dissenting Methodist Episcopal Churches to be established in 1869. One year later two more Methodist Episcopal Churches were established—Mt. Pleasant, also near Walkertown, and Hickory Grove. The circumstances which led to the establishment of Hickory Grove are unknown, but must have been similar in nature to those at Morris Chapel. Hickory Grove was founded by a group of people from Mt Tabor Church. This church was built on Peace Haven Road, just past John Alspaugh's home, and drained some of the Mt. Tabor membership from 1870 until around 1910 when the church was discontinued. Today there is still a well-kept cemetery at the site of this church which contains thirteen graves. Of those buried in the cemetery, the following were former members of Mt. Tabor: Joshua Wade Norman (1819-1891), who came to Mt. Tabor from Illinois, and his wife Nancy Vogler Norman (1828-1892), George P. McKaughan (1801-1871), and Elizabeth McKaughan (1807-1880).¹⁷² In the 1890's two further Methodist Episcopal Churches were established—Pisgah (1893) and Elm Grove (1894).

169. Forsyth, I, August 28, 1869.

170. Ibid., I, October 23, 1869.

171. Tise, pp. 55-57.

172. Obtained from inscriptions on the stones of the Hickory Grove Cemetery.

It is not difficult to understand the rationale which caused these Methodists to leave the southern church. Many of those who left were former residents of the North and many of them had opposed slavery and the South's stand in the Civil War. Prior to the war the Methodist Church in the South had become associated and identified with outdated ideas of the South. It had chosen to support the South, even though most of the Methodists regarded slavery as a moral wrong. Through the emotional days in which the Old South was destroyed, the southern church became even more closely intertwined with southern interests. After the war when the South was struggling to retain as much as possible of its heritage, the southern church followed suit. Consequently, the northern church promised a new beginning, a denial of outmoded ideas of the South. This notion appealed to those Southerners who were disgusted with the Old South.

In the face of these factors the Forsyth Circuit attempted to continue its struggle to regain a sound footing. During 1869 and 1870 much of the conference business was spent in reorganizing its work. New boards of trustees were appointed for Clemmonsville, Concord, Sharon, and the Dutch Meeting House, which the circuit took over. Also, new stewards from each church were elected, with Josiah Leinbach and Edward Petree representing Mt. Tabor. Resolutions on the death of Thomas Craft, a local preacher from Sharon, were drafted by John Alspaugh, Michael Doub and S. H. Farabee. At the end of 1870 enough improvement had been made for the Quarterly Conference to report:

We think the condition of the church on the circuit to some extent improved on some parts there is rather (sic) while at the most of the appointments there is an ardent improvement in purity the heart breaking and devissions (sic) which prevail(ed) the past year has we are happy to say has subsided at least in a great extent and love and harmony in most instances have been restored but few have professed and joined the church many have removed most without certificates (sic) . . . 173

Other improvements made were Bible Societies established at each church on the circuit and the purchase of a book for each church to keep a record of its baptisms.¹⁷⁴

From 1871 to 1873 Solomon Helsabeck was preacher-in-charge of the circuit for the third time. At his first Quarterly Conference, he reported:

. . . the church in this charge is by no means encouraging on the contrary there is a great want of spirituality and faithfulness on the part of many whose names are on our records on the part of others there has been a braking (sic) away from the Rules of our Discipline and indulgence in strong drink, dancing and the other wrong doing the prevalence of these things has been a great grief to your pastor.

173. Forsyth, I, October 8, 1870.

174. Ibid., I, May 7, 1870.

Great need of reformation in many things.¹⁷⁵

At the end of the year and after a great deal of hard work, Helsabeck said, "... the general state of the church is much improved from what it was at the beginning of the year, but it is not yet what we desire it to be."¹⁷⁶ Also, in 1871 John Pratt's name appears for the first time as a steward for Mt. Tabor.

As before Helsabeck kept a detailed record of his work on the circuit. His most interesting notations and those which refer to Mt. Tabor specifically follow:

January 19: Staid with my excellent old friend Rev. Jno. Alspaugh.
20th: Good crowd at Mt. Tabor. Good meeting—glad to see this people. Staid with Josiah Leinbach. January 26. The Lord bless the people of my charge. I am now twice around my circuit and have gone to every appointment—have visited and prayed with 37 families—besides visiting and praying with 6 in sickness and afflictions.

March 24: Preached at Mt. Tabor. Visited sister Mary Leinbach who is verry sick. Dined with Rev. E. Petree.¹⁷⁷ Called on John Pratt's.¹⁷⁸ Staid with bro Alspaugh again.

May 28: Dined with bro. Abram Petree. Preached at Mt. Tabor. Good class meeting. Bro. Alspaugh out. Happy to hear him talk and pray.

June 25: Dined with Isaac Petree and then preached at Mt. Tabor.

July 15: Preached E. M. McKnight's daughter's funeral at Mt. Tabor. Held class meeting. Staid with bro. McKnight.

August 26: Preached at Mt. Tabor. Dined with Frank Pfaff . . .

Oct. 1: Begun our meeting at Mt. Tabor. Large crowd. Bro. Wm. O. Reid and myself preached good impression. Staid with Rev. Jno. Alspaugh. 2nd: Good meeting. Uncle Michael Doub and Jno. Alspaugh were with us.

3rd: Verry good meeting. Two professed. Ed. Dull joined the church.

November 4: Rained in the night and most of the day. What a hard life. Feel bad. God help me.

November 9: Called at John Pratt's. Preached at Tabor. Dined with Josiah Leinbach. Wrote up class book. Came home way after dark. Hard life—God help me.

November 14: Clemmonsville. Assessment here \$47 got only \$14.
16th: Concord \$25 paid out of \$62 assessed. 17th: Sharon \$25 behind. 19th: Doub's \$19 behind here. Thus my labors on Forsythe end for this Conference year. I have worked hard and broke myself down. Some 60 professed conversion and most of them joined the church, the Church also I trust is much improved. And yet, while but a moderate allowance was made for me, the circuit fails by some \$150 to pay up. I feel it painfully. God help me. Bless his cause.

Helsabeck's complaints about his pay are quite timeless in Methodist history. However, the reason why he was not better paid was due to the fact that the financial system of the South had not yet fully recovered from the war.

175. *Ibid.*, I, March 26, 1871.

176. *Ibid.*, I, October 28, 1871.

177. Rev. James Edward Petree (1834-1906), a local preacher and leader at Mt. Tabor until his death.

178. John Pratt (1834-1888), a leader at Mt. Tabor from 1873 to 1888 and prime mover in the construction of the new church in 1885-1887.

Although no new southern Methodist churches were established from 1859 to 1877 there were two northern Methodist, one Wesleyan Methodist, and three Methodist Protestant churches organized. The northern Methodist churches have already been considered. The one Wesleyan Methodist Church was Antioch near Walkertown. Although there had been meetings of Wesleyans in Forsyth county during the work of Crooks, McBride, and Worth, the first permanent church was not formed until June 1, 1876, when George V. Fulp, long-time recording steward of the Forsyth circuit, removed from the Forsyth circuit and formed Antioch. Under Fulp's leadership a church was soon built, no doubt in retaliation for his experiences on the circuit. Helsabeck looked unfavorably on the move as he wrote:

November 12, 1876: George Fulp and wife and William Fulp and wife got certificates to join the Wesleyans. Time may show whether the act was a good one. Geo. Fulp is one of my converts of 20 years ago, and I greatly loved him.¹⁷⁹

Later Fulp severed his ties with Antioch and joined the church at Kernersville. Antioch itself was transferred to the Methodist Episcopal Church in 1894.¹⁸⁰

The three new Methodist Protestant Churches were Union Ridge 1871, Pine Grove 1876, and Pleasant Hill 1876. Union Ridge resulted from a Sunday-school organized at a blacksmith shop on the present site in June 1871. In October of the same year those who attended the Sunday-school meetings decided to organize a Methodist Protestant church. The first land was bought on November 28, 1872. In 1879 the first church building was completed, thus allowing the group to move out of the blacksmith shop.¹⁸¹ Union Ridge is today on the Old Lexington Road south of Winston-Salem. Pine Grove Church, north of Kernersville, developed from the Piney Grove Sunday-School, which began meetings around 1876. The church was formally organized in 1882, with the first land and building developing in 1892.¹⁸² Nothing is known of Pleasant Hill Church except that it is very near Doub's Chapel and most likely grew out of that church.

While the other Methodist sects were rapidly developing in Forsyth county, the Methodists on the Forsyth circuit were still struggling to keep their heads above water. Thus in 1872 Helsabeck, who shared the circuit with Zebedee Rush, could only report at mid-year that "the general state of the church on the Forsyth Circuit is only tolerable." That year also a unique event occurred. A local preacher decided, after being charged with immorality, to sever his ties with the church. The

179. Helsabeck, November 12, 1876.

180. Miss Opal Linville, Belews Creek, N. C. to Larry E. Tise, August 16, 1966.

181. Mrs. Mary Sides and Rev. Joseph W. Lasley, "The Story of Union Ridge Methodist Church, 1871-1966," May 1, 1966, pp. 1-3.

183. Mrs. Blanche Fulp, Kernersville, N. C. to Larry E. Tise, July 21, 1966.

report was as follows on Samuel H. Farabee of the Clemmons-ville Church:

Under a report of immorality, Samuel H. Farrebe presented his credentials to his conference and asks the permission to dissolve his connection with the church, which was granted.¹⁸³

As previously Solomon Helsabeck kept a record of his work on the circuit. His important notations follow:

January 26: Staid with Jno. Alspaugh. 27th: Preached at Mt. Tabor. Dined with J. Leinbach. . . .

March 23: Preached at Mt. Tabor. Dined with bro. Booze.

April 1: Called at Rev. M. C. Doub's. He went with me to Quarterly Meeting at Brookstown. P. E. did not come. Stewards only allowed me \$400. Feel depressed.

May 24: . . went to my old friend Rev. Jno. Alspaugh's. 25th: Rained most of the day. Dined with Rev. E. Petree and then preached at Mt. Tabor at 2 o'clock. What hardship. God forgive all complainings.

July 7: Preached twice at Kernersville and had meeting to get up subscriptions for a new church. We need one much. Ought to build one. Perhaps we will.

July 27: Mt. Tabor. Dined with Isaac Petree.

October 5: Could'n't (sic) go to my appointment at Mt. Tabor. I do hate it.

November 16: Preached at Mt. Tabor—good crowd. Rev. T. S. Whittington was there. All paid up here—thanks to John Pratt, our efficient Steward.

November 18: Thus another year of itinerant labor. God bless what I have done for his glory; forgive the wrong and ever send his benedictions on the people I have served. I have many dear friends on the Forsyth circuit. I have received thus far only a little over \$300.¹⁸⁴

Methodism on the circuit in 1872 had returned to a more even pattern of work. However, financially and spiritually the effects of Reconstruction were still evident. The religion expressed by these people was no longer the vital, dynamic faith which had threatened the existence of Moravianism from 1800 to 1850.

A personal sidelight on the character of Solomon Helsabeck appeared in his 1872 diary. The notation appeared on Helsabeck's fiftieth birthday, March 10:

Today through the mercy of God I am 50 years old. What goodness has followed me this half century! Once was I run over when a boy about 12 years old by a waggon loaded with 60 bushels of apples and yet not killed. A life of mercy truly have I had. And yet how ungrateful and sinful have I been. How little have done my heavenly Benefactor to please and glorify. God forgive the past and help in the time to come. Long before another half century passes I shall be on the other shore. O that my trust, my only trust, may always be on the goodness of God as revealed in the cross of Christ.¹⁸⁵

This expression is similar to that of John Wesley who was saved from being killed in a fire while yet a child. Wesley, like Helsabeck, always felt that this was a sign that he had

183. Forsyth, I, June 1, 1872.

184. Helsabeck, 1872.

185. Forsyth, I, May 10, July 12, September 29, and November 29, 1873.

been preserved for some great purpose.

During 1873 Solomon Helsabeck and Zebedee Rush served the Forsyth circuit together. During this year John Pratt was named Sunday-school superintendent and Junius Shamel, steward for Mt. Tabor. Also plans were made to build a new church at Kernersville. A Lewis, J. T. Plunkett, Israel Kerner, B. J. Sapp and J. S. Ray were appointed to the building committee at Kernersville. Helsabeck reported on September 29 that "We have raised by subscription \$700 and have the promise of two or three hundred more for building a Church at Kernersville. I hope we will succeed in building a good Church there." In November the Kernersville trustees were authorized "to sell the old Church and apply the proceeds to building the new Church." Also at Bethel Church the trustees were ordered to secure some land for burial purposes.¹⁸⁵

Although expansion plans at these churches were rapidly developing, the circuit as a whole was still not a dynamic unit. Zebedee Rush reported to the Quarterly Conference that

. . . the lives of some of our members are inconsistent and the Spiritual condition bad. I am satisfied that prudent steps should be taken to reform them. . .

At the following conference he said that he thought the spiritual condition of the circuit had improved considerably, but that "the church at some appointments is cold and it is not likely it will be otherwise while there is so much sin in the camp."¹⁸⁶ The membership statistics for the circuit in 1873 reflected the splits which had occurred in 1869-1870. At this time Mt. Tabor was third in size. The statistics were as follows: Love's, 112; Concord, 109; Mt. Tabor, 83; Kernersville, 73; Doub's, 63; Sharon, 61; Pine Grove, 58; Bethel, 45; Mt. Vernon, 43; Brookstown, 42; Union, 26; and Clemmons-ville, 20.¹⁸⁷

In 1874 the building of the church at Kernersville continued apace. Also a new church at Clemmons-ville was built, with the old lot being sold and the money applied to the cost of the new lot and building. The circuit began this year to give full support to the Kernersville Academy. Zebedee Rush described this school as "the best that has ever come under my observation. The Superintendent and Teachers feel an interest and labor to make everything interesting." But he pointed out the continued violation of the rules of the church. He was so upset by these constant improprieties that he said, "I confess I am at a loss to know what to do. . ."¹⁸⁸ Part of Rush's frustration was caused by the fact that the local Methodists

185. Forsyth, I, May 10, July 12, September 29, and November 29, 1873.

186. *Ibid.*, I, July 12 and September 29, 1873.

187. Forsyth Circuit Membership Rolls, 1873.

188. Forsyth, I, June 6, August 14, and November 14, 1874.

had become reluctant to expel violaters as they had in the first half of the century. They were so intent on getting the church back on a sound footing that little attention was paid to those who broke rules. This was the beginning of the slow process by which the Methodist Church lost its power to act as an arbitrator and judge in disputes.

During 1875 the work was continued on the two churches at Kernersville and Clemmons ville with the new preacher-in-charge reporting that both were "of excellent model, one of brick and the other of Wood. One so nearly completed as to be used and the other enclosed. . . ." However, the Reconstruction press was still notable by the fact that the lack of money forced a discontinuation of Sunday-schools from lack of literature and the shortage of suitable superintendents and teachers. However, the Kernersville Academy was still in successful operation. Also in 1875 came the end of the long labors of Daniel Doub, a local preacher at Doub's Chapel.¹⁸⁹

During 1876 and 1877 Solomon Helsabeck was returned to the Forsyth circuit for his fourth pastorate. From the beginning of the first year he found the condition of the circuit was only "tolerably good." During the year he directed the establishment of Sunday-schools once again, urged that funds be given to the Kernersville Academy for repairs, and converted more than fifty people at the protracted meetings. Also, he led services at all the churches except one in celebrating the centennial of American Independence. Also in 1876 came the end of the long labors of Michael C. Doub:

Bro. Helsabeck in a few feeling and appropriate remarks announced the peaceful departure from this life of Rev. Michael Doub in the 85th year of this life. The oldest member of this Quarterly Conference which were supplemented by the P. E. by remarks both feeling and pertinent.

Doub had been a member of the Quarterly Conference for over fifty years, had preached 2,450 sermons, mostly in the Forsyth area, and had traveled in preaching 30,000 miles.¹⁹⁰ He, more than anyone else, had been the leader of the development of Methodism in the Yadkin valley.

In 1875 the Quarterly Conference directed that the circuit parsonage which had been built in 1867 in Kernersville would no longer be used; therefore, it was committed to the care of Bro. W. A. Griffith "to keep or dispose of, as he thinks best for the interest of the church." Then in 1877 the Conference decided to give the parsonage to Griffith" in consideration of what he has done for the church at that place."¹⁹¹ Also in 1877 \$20.00 was given to the Methodist Publishing House at Nashville, Tennessee. The Conference

189. *Ibid.*, 1875.

190. *Ibid.*, I, March 11 and May 15, 1876.

191. *Ibid.*, I, May 22, 1875 and March 3, 1877.

said, "The cause of education is looked to with some degree of interest. There is one normal school in Kernersville under Prof. Ray and one good school in Clemmons ville by Prof. Jones."¹⁹²

Solomon Helsabeck's diary for 1876 and 1877 reveals a great deal about the important events on the circuit and gives a good indication of the character of Mt. Tabor in particular at the time:

1876

January 2: Kernersville. Our new church is not yet completed. A pulpit is to be made and seats and house to be painted.

January 22: Preached at Mt. Tabor. Good congregation and good feeling. Dined with my old friend Josiah Leinbach.

May 8: Rev. M. C. Doub died at half past 9 o'clock A.M. today.

10th: Vast crowd at Uncle Michael's funeral. He had been preaching nearly 49 years preached 2,450 sermons, of these 675 were funerals, baptized 733 adults and infants and traveled in so doing about 30,000 miles, married a great many couples and visited the sick by day and night. He was an excellent preacher. Of a feeble constitution he lived to be in his eighty-fifth year. Peace to his ashes. He out-lived all his brothers and sisters and was the oldest when he died.

May 26: Preached at Tabor. The best week day congregation here of any on the circuit. Dined with Isaac Petree, Josiah Leinbach. He has been sorely afflicted with rheumatism.

June 24: Preached at Tabor at night. Good congregation. Took tea with Rev. J. E. Petree and staid with John Pratt.

July 30: Preached at Mt. Tabor on missions, got sub. of 16.25.

October 7: Went to Quarterly Meeting at Tabor. Presiding Elder not there. Preached and held quarterly conference. Rev. Jno. B. Doub and myself staid with Rev. John Alspaugh. 8th: Rev. P. H. Joyner preached a good sermon for us at 11 o'clock. Had communion. Baptized two children and preached at 2 o'clock and at night. Large congregation. Good attention. At Isaac Petree's. 9th: Preached three times. Had several penitents. At Frank Pfaff's. 10th: Good meeting. Bro. Lowe of the Methodist Protestant Church preached at 11 o'clock. Had several converts. 11th: Had some seven converts and eight joined the church. Good meeting. Church revived.

November 24: Preached at Mt. Tabor. Pleasant meeting. Took seven into the church. I love this people. I give them praise. Poor, they are nearly up to the highest Sunday congregations, though a week day appointment.

December 31: The Centeniel year of our National independence. What a year of excitement it has been. The church has not been altogether idle and extensive revivals mark her records. But our country is in an uneasy condition because of the uncertainty as to our next president. May the God of nations overrule all for good and guide the ship of State into the quiet harbor of peace and give true prosperity.

1877

January 5: I have for several days been looking over my Diary which I have kept for twenty years. I find that in that time I have preached 513 funerals, embrazing (sic) 655 persons; have married 108 couples, and baptized some 300 persons. Now I think the labor

^{192.} *Ibid.*, I, April 28, 1877.

^{193.} Spainhour lived in Bethania and was a member and leader of Antioch Methodist Church.

of eleven years of ordained ministry before I begun my Diary would increase these numbers respectively to at least 775 funerals, or persons whose funerals I have preached, 130 couples married, and 420 persons baptized. The Lord bless my poor labors and forgive all my follies. Amen. Of the above funerals 121 were soldier's!!!

August 25: I heard that Michael Spainhour¹⁹³ in putting up a doublin of Brandy was nearly killed by the explosion of a keg of singlings(?), being both crushed in the lower part of his face and nearly his whole body badly burned. O what a miserable business is this liquor making.

November 23: Rained verry hard with thunder. Waters up. Only Isaac Petree at Mt. Tabor.¹⁹⁴

Helsabeck's fervor for the work of the church had not declined even though he had been in the ministry thirty-three years. It was largely through his efforts that by 1877 the Forsyth circuit had finally reached the end of its struggle for survival.

Through years of war and destruction caused by the institution of slavery, years of uneasy peace and frustration, and years of attempts at reconstruction and reorganization, local Methodism had finally returned to the point where it could function efficiently. Even though Methodism had survived the holocaust and was once again developing, it could not be said that the denomination was the same as it had been in the antebellum years. The religion had become one which attempted to recreate the dynamism and vitality of former years. The leadership was aged and could only remember the great years of pristine Methodism. However, by 1876 and 1877 under the direction of Solomon Helsabeck Methodism in Forsyth county had begun to undergo changes and the result was a new type of witness.

194. Helsabeck, *Diary*, 1876 and 1877.

IV.

MT. TABOR AND FORSYTH CIRCUIT: RETURN TO NORMALCY AND REVIVAL, 1878-1889.

Following the ravages of war, peace, and reconstruction (1861-1877), Mt. Tabor and the Forsyth circuit "returned to normalcy" and underwent a period of profound growth and development. The return to normalcy had begun in 1876 and 1877 under the leadership of Solomon H. Helsabeck. He led several revivals and caused a renewal of interest at every point on the circuit which continued almost unabated until 1900. The growth came so rapidly that in 1882 the circuit had to be split for the first time. After that time, divisions of the old circuits and the establishment of charges with fewer churches and even some station churches became a common occurrence. In 1877 there were only twenty-six Methodist churches of all types in Forsyth county, while by 1900 fifteen new churches had been added. Nevertheless, the time in which local Methodism returned to its pattern of dynamic growth and flowering development came between 1878 and 1889. By the end of this period the Methodists had truly returned to normalcy.

That this period was a time of rapid growth is revealed in the expansion of membership numbers as shown in the following chart showing the change over a four-year period:

1877 ¹⁹⁵		1878		1881	
Love's	113	Kernersville	167	Love's	176
Mt. Tabor	105	Concord	155	Mt. Tabor	125
Kernersville	99	Mt. Tabor	140	Kernersville	123
Concord	93	Love's	115	Bethel	88
Doub's	84	Doub's	112	Doub's	87
Clemmonsville	49	Pine Grove	89	Pine Grove	84
Pine Grove	45	Bethel	81	Clemmonsville	68
Brookstown	36	Clemmonsville	76	Sharon	59
Bethel	33	Sharon	65	Union	53
Mt. Vernon	33	Lewisville	64	Mt. Vernon	39
Sharon	32	Union	45		
Lewisville	31	Mt. Vernon	42		
Union	26	Brookstown	38		
New Hope	24	New Hope	29		

In 1881 some of the churches show a loss. But this can be attributed to the correcting of the books and the fact that many new churches near the older ones were springing up.

Another evidence of growth was the establishment of the following churches during the years 1878-1889: Lewisville, New Hope, Shiloh, Marvin Chapel, Kernersville—Cherry, and Burkhead. According to local tradition Lewisville Methodist Church, in the center of Lewisville, originated from a class of

¹⁹⁵. Forsyth Circuit Membership Rolls, 1877, 1878, 1881.

people from Sharon and Brookstown churches in 1878. This tradition is probably entirely correct, but the new church was not organized as a Methodist church until 1881, when the following notation appeared in the Forsyth circuit minutes: "A motion for building a church here (Brookstown) or near was considered and A. E. Conrad, A. W. Craft, George Mock, Philip Mock, and Alex. Stimson elected building committee to settle upon the place and proceed to work." At the next conference A. E. Conrad, A. W. Craft, Philip Mock, George Mock, and Alex. Stimson were elected stewards for "the church at Lewisville." A Mr. Lewis Lagenour (the namesake of Lewisville) donated the land for the new church and A. E. Conrad was the chief leader in its construction. By the end of 1881 the preacher-in-charge, T. H. Pegram, reported, "Our new house at Lewisville will be completed soon. We call on all the circuit to help build the house. The few who have commenced it are faithful and desire the sympathy, confidence, and help of all." On October 21, 1882 the trustees for the new church reported that the "large new house with stove" was out of debt and valued at \$1000.00. The following day, W. H. Bobbitt, the Presiding Elder, dedicated the building.¹⁹⁶ This new church rapidly became one of the largest and leading churches on the circuit.

In 1879 two additional new churches were formed: New Hope, which is presently on Shattalon Drive northwest of Winston-Salem, and Shiloh, which is almost directly north of the city. New Hope was first mentioned on August 23, 1879 when John L. Pratt, Ransom Walker, Andrew Fulk, John M. Richmond, Franklin James, Francis M. Pratt and N. S. Doub were elected trustees for the new church. In 1882 these trustees reported that New Hope had a "new log house comfortable with stove" valued at \$300.00.¹⁹⁷ Shiloh church must have been placed on a separate circuit, for it does not appear on the Forsyth Circuit until 1906.

In March 1883 Marvin Chapel was organized and the first building erected. The first building committee was composed of Col. John W. Alspaugh, chairman and son of Mt. Tabor's John Alspaugh, Isaac Reich, J. Henderson Cox, and C. T. Whicker. Col. Alspaugh gave three acres of land, which constitutes a part of the site of the present church building. The building committee, assisted by a few friends in the neighborhood, it is said, went into the forest, cut the logs, and hauled them to the saw mill where they were prepared for the construction of the first church. From the sawmill they hauled the lumber to the present church grounds and constructed a

196. Heartt Bryant, "The Story of Lewisville Methodist Church," undated, Forsyth, III, February 26, June 18, October 22, 1881 and October 21, 1882.

197. Forsyth, III, August 23, 1879 and October 21, 1882.

building 26x40 feet. The first pastor to serve the new church was S. D. Franklin. Marvin at that time was attached to Burkhead church, where it remained until 1886, when it became part of the Forsyth circuit.¹⁹⁸

In 1886 a few members of Centenary Methodist Church organized the Union Grove Mission, a Sunday-school and chapel, in North Winston. This mission formed the nucleus for the organization in 1887 of the Burkhead church, with 22 charter members. The church was named in honor of the Rev. Dr. L. S. Burkhead, a former minister of Centenary church. The first building was erected in 1888 on North Liberty Street. It continued to serve at this location until 1922 at which time it was relocated at Fifteenth and English Streets. In 1964-1965 Burkhead made a move to its present location on Silas Creek Parkway, west of Winston-Salem.¹⁹⁹ The Kernersville Methodist Protestant Church (Cherry Street) was organized in 1885. The land and \$500 were given by J. C. Roberts, who was a leader in the establishment of the new church in August 1885.²⁰⁰

While the churches just mentioned were newly organized between 1878 and 1889, there were many other older churches which built new church homes. In 1879 John Long, John S. Speas, Newton Doub, Henry Hauser, and Joseph Doub were appointed "a building committee for the purpose of erecting a church in the Doub neighborhood."²⁰¹ In 1884 a committee was selected to build a new church at Union. By 1885 Solomon Helsabeck reported that "a new church will soon take the place of the old one at Union . . ." The Trustees of Union were authorized to sell the old church and to apply the proceeds to payment on the new church. By 1887 the new building had been completed and the value was estimated to be \$1100.00.²⁰² Also a new church was built at Mt. Tabor from 1885 to 1888, but this is the story of the latter part of this chapter.

Since the Forsyth circuit developed so rapidly between 1876 and 1879, it became necessary in 1879 to begin considering the eventual division of the circuit into more workable units. On August 23, 1879 the Presiding Elder, W. H. Bobbitt, brought the problem to the attention of the Quarterly Conference:

The P. E. presented a report on the advisability of dividing the Forsyth Circuit and on motion M. J. Hunt, N. D. Sullivan, Philip Mock, S. S. Jones, and L. E. Griffith were elected as a committee

198. "Marvin Methodist Church—Opening of New Sanctuary," May 14, 1961.

199. "A Brief History of Burkhead Methodist Church."

200. "History of Kernersville Methodist Protestant Church," provided by Edward B. Higgins, Kernersville, N. C.

201. Forsyth, III, February 15, 1879.

202. Ibid., III, April 26, 1884, February 28, May 30, 1885, April 3, 1886, and October 8, 1887.

to examine the practicability of the division, and report to the next Quarterly Conference.²⁰³

But the committee later reported that at the present time a division would be impractical. Although the membership on the circuit decreased from 1044 to 1004 from 1879 to 1882, in the latter year the Quarterly Conference decided to divide the circuit.²⁰⁴ Then in 1883 the Kernersville circuit was established to serve the eastern portion of Forsyth county with six churches, while eleven others were left on the Forsyth circuit.

Since the old circuit parsonage was located in Kernersville it became necessary for the circuit to begin thinking about the imminent division in 1881. That year committees were set up for the eastern and western portions of the country.²⁰⁵ When the division occurred the committee for the Forsyth circuit was ordered to "act with as much dispatch as possible." The committee then decided to build a new parsonage, assessing each church for a part of the cost.²⁰⁶ At the end of the year Brookstown was selected as the site for the new parsonage, but at the next meeting this decision was altered:

On motion of J. N. Doub the action of the last conference relative to locating Parsonage at Brookstown was recinded (sic) and the place of Parsonage was fixed at Lewisville by a unanimous vote and A. E. Conrad, J. L. Pratt, Johan Binkly, Samuel Alspaugh, and Geo. F. Mock were elected building committee.²⁰⁷

At the following meeting the committee was ordered to "proceed at once to make out a Plan for the Parsonage building and let it out to contractor . . ." In February 1885 the committee reported that half the money had been collected and that, "the parsonage when completed will be a comfortable home for the preacher and his family." The Stewards were then ordered to collect the remainder of the money by April 1st. Mt. Tabor's assessment was \$81.38, the third largest. The remainder of the payments on the parsonage stretched over four years and was not completed until 1889, when it was turned over to the trustees.²⁰⁸ Apparently there was much dissatisfaction over the location of the parsonage, with most of the churches refusing to pay their share of the assessments.

From 1878 to 1880 the preacher-in-charge of the Forsyth circuit was Moses J. Hunt (1824-1901). Hunt was said to have been responsible for the conversion of more than 4,000 people during his ministry.²⁰⁹ He was one of the most eloquent writers to appear on the circuit. His reports on the Sunday-schools and the condition of the church read like sermons.

203. *Ibid.*, III, August 23, 1879.

204. *Ibid.*, III, October 21, 1882.

205. *Ibid.*, III, October 22, 1881.

207. *Ibid.*, III, October 7, 1883 and April 26, 1884.

208. *Ibid.*, III, February 28, 1885; April 3, 1886; July 30, 1887; February 4, 1888; and April 13, 1889.

209. *Journal of North Carolina Annual Conference*, 1901, p. 39.

Under his direction a large Sabbath-school convention was held each year to promote the work. He also instituted Bible reading classes and prayer meetings on the circuit. He constantly criticized those churches which discontinued their Sunday-schools because of winter and epidemics of measles and whooping cough. An excellent example of Hunt's spirit as expressed in his reports was given in March 1880:

400 new members have been added over the past two years. But we should remember that a flood tide is always followed by an ebb—a storm by a calm, and a large ingress is apt to be followed by an egress. This however should not discourage us. We should remember the words of the master, “upon this rock I will build my Church and the gates of hell shall not prevail against.” The heavy inroads made upon the powers of darkness during the revivals have if possible roused the very fiends of perdition to recapture what the church had gained; hence men have been desperate and in order that this end may be fully accomplished, whiskey distilleries are springing up all around, wine is extensively made and the sweet delicious fruit with which God has blessed the land is converted into Brandy to intoxicate men. Being well fortified or supplied with the best weapons of warfare many are actively engaged in dealing out the poisonous stuff to the young and indiscreet, the holy sabbath is made a day for wine bibing, drunkenness, and hilarity. Prayer meetings and Church service are disturbed by drunken men or boys, free school exhibition often end in a drunken row; in fact at nearly every public gathering, intoxication is there in some form. What is called innocent amusement in the form of plays, Scottish rambles and dancing is too freely indulged in by some who claim to be followers of Christ. These things ought not to be. I regret the necessity of referring to the above, but do it to caution all lovers of Jesus to be on the alert and trust that they will frown down on all such conduct, reproving and rebuking with much long suffering, quit you like men, be strong!!²¹⁰

This caustic report could easily have been a sermon delivered by Hunt at any one of the churches on the circuit.

T. H. Pegram (1829-1906), a native of the Walkertown area of Forsyth county, served the Forsyth circuit from 1881 to 1883. When Pegram first assumed his new circuit he found that Hunt had exaggerated about the 400 new members and said that a large number of names on the rolls would have to be scratched off. However, like Hunt, he found a prevalence of the use of alcohol and wrote:

We have had some trouble on the account of some of our members dealing too freely in the use of spirituous liquors. We have expelled three. Others are to be dealt with. I want to say that I have been a pastor for 27 years, had to enforce discipline in many cases and had many cases before me for trial and to the best of my knowledge 9/10 of them has been for the too free use of intoxicating spirits. What an argument for prohibition!²¹¹

Pegram insisted that the Sunday-schools use the official Methodist literature, that the schools be organized into prayer meetings, and that the old as well as the young should attend school. It was his belief that the Sunday-school was

210. Forsyth, III, March 27, 1880.

211. Ibid., III, February 26 and June 18, 1881.

the basic work that upheld the church. He also urged that every member give every bit of money to the church that they could, saying that the backwoods Texas Conference gave more per member than did the people on the Forsyth circuit.²¹²

In 1884 Christie A. Gault (1850-1887) spent his single year on the Forsyth circuit. Gault, a graduate of Rutherford College, was very sickly when he served the circuit, dying only three years later. He was not really on the circuit long enough to cause any changes. He found the charge only "tolerably good," with no indications of any special revivals of interest. His major problem was that an epidemic of measles caused almost all of the Sunday-schools to close their doors.²¹³

Solomon H. Helsabeck spent his final year on the Forsyth circuit in 1885. This was Helsabeck's fifth and shortest tenure on the circuit, and at its end he had given a total of nine years service to Forsyth Methodism. Helsabeck found the circuit in good condition as he took over, but felt that there was little interest in church work because that year many were kept away by their own work.²¹⁴ During 1885 most of Helsabeck's visits to Mt. Tabor were for funerals:

January 4, 1885: Preached Josiah Leinbach's²¹⁵ funeral at Mt. Tabor. Large congregation paid respect to the deceased. Staid with Aunt L. who couldn't go to the funeral. Farewell dear friend.

April 19: Preached at Mt. Tabor and New Hope.

May 17: Funeral of J. R. Norman at Mt. Tabor. 18th: Funeral of Mrs. Boose at Mt. Tabor.

June 21: Visited the sick and prayed with them at Nat Pfaff's. Preached the funeral of Rufus Arminius Dawson at Mt. Tabor 11½ year old son of M. H. Dawson.

November 18: Preached at Mt. Tabor the funeral of John Kiser. He shot himself with a rifle gun on the bank of the creek close to his home. He literally blew his brains out. No reason is known for his doing this dreadful deed. Was well off had abundance of money.

August 4, 1886: Preached at 4 o'clock at Mt. Tabor the funeral of Erastus Petree. He was 22 years old and had joined the church at 14. Staid with his father.

September 1: Last Night will be long remembered. A verry shaking of an earth-quake took place from 9½ to 10 o'clock. People were much alarmed and many began to pray. Trust it may do them good.²¹⁶

Although Helsabeck never again became the preacher-in-charge of the Forsyth circuit before his death in 1911, he continued living near Rural Hall, N. C. and therefore kept close tabs on what was taking place in Forsyth Methodism.

Moses Hunt returned to the Forsyth circuit from 1886 to 1889 for his second three-year tenure. In 1887 Hunt reported

212. *Ibid.*, III, Collated from 1881 through 1883.

213. *Ibid.*, III, 1882.

214. *Ibid.*, III, 1885.

215. Josiah Leinbach (b. 1812) was a charter member of Mt. Tabor and was constantly a leader either as class leader, steward, or Sunday-school superintendent.

216. Helsabeck, *Diary*, 1885-1886.

to the Quarterly Conference, "It is true that the religious state is not what we desire it should be; yet I am sure that the love of God burns in many hearts." He also complained about the condition of the Sunday-school work on the circuit, saying, "Where live men can be had to superintend, success is almost sure, when we cannot find such a man a drag or failure is almost sure to follow. O that we had more live workers to carry on this important branch of the Church work."²¹⁷ In 1888 Hunt reported the membership of each church on the circuit to be the following: ²¹⁸

Church ²¹⁸	Females	Males	Total
Concord	51	84	135
Lewisville	49	79	128
Union	55	68	123
Bethel	45	73	118
Mt. Tabor	37	81	118
Doub's Chapel	39	69	108
Brookstown	44	54	98
Clemmonsville	31	65	96
New Hope	33	27	60
Pine Grove	19	37	56
Sharon	19	36	55

According to this account practically all of the churches on the circuit were becoming quite sizable and were ripe for further divisions of the circuit.

From 1879 until 1889 much of the business of the circuit and practically all of the business at Mt. Tabor was concerned with the building of a new church at Mt. Tabor. During these years the work at Mt. Tabor became a prominent part of the business of the circuit. During the period Mt. Tabor consistently reported a growth in membership. This fact reflects the growth of Mt. Tabor community and the work of several of the leaders in the local church. From the arrival of John Alspaugh in 1844 the community consisted of a number of small-time farmers huddled around the arbors and meeting houses first known as Alspaugh's Meeting House and later as Mt. Tabor Meeting House. In 1853 a log church was built which was used as the meeting house for Mt. Tabor until 1888. In addition, the old frame arbor was kept at least until the building of the new church in 1885-1888. Also, the spring near the frame arbor was a community spa.

These features of the community were significantly developed by the addition of a public school named Mt. Tabor School in 1873. Prior to the Civil War it was by and large almost impossible for a child to receive even a rudimentary education in Forsyth county unless his parents could spare the money and the extra help to send him to one of the area academies, such as Doub's Academy or the Clemmonsville

217. Forsyth, III, February 26, 1887; IV, September 1, 1888.

218. Forsyth Circuit Membership Rolls, 1888.

Academy. During and following the war, however, the importance of education was recognized by Methodists in Forsyth county. They therefore began to teach the subjects of a rudimentary education in their Sunday-schools. Reading, writing, spelling and some arithmetic were taught and rewarded with the red and blue tickets the same as regular Sunday-school work. Then in 1871 a lot consisting of 2½ acres across from Mt. Tabor church was surveyed and deeded to the Trustees of the Old Town School District on February 3, 1873. The first school was a log structure built in 1775 directly across the Brookstown Road from Mt. Tabor church. This log structure served as the Mt. Tabor Public School until 1898 when it was replaced by a frame building. The log building was rolled to the land of Charles Shields and became part of his house. In 1910 this frame school was moved a few hundred feet to what is now Norman Road and an additional room was added. This building served as the school until the construction of the Old Town Consolidated School in 1924.²¹⁹ However, the old school remained standing for a number of years, being used principally by children to get out of the weather while waiting for school buses.

In 1886 another feature appeared in the Mt. Tabor community which caused the settlement for a time to called "Oldham." On a map of North Carolina in 1886 at the site of Mt. Tabor appeared the name Oldham. Prior to 1886 the residents of Mt. Tabor had to go a considerable distance to pick up their mail and their newspapers. The editor of the **Western Sentinel** at the time, Edward A. Oldham, wished to make the delivery of his newspaper more accessible to the large number of subscribers in the area. Therefore, Oldham wrote to Senator Zebulon Vance requesting that a post office be established near Mt. Tabor. Oldham's account of the succeeding events follows:

The senator with his characteristic promptness wrote back asking for the name of the new post office. This inquiry was relayed to the future patrons of the proposed office. They were equally prompt in sending word back that they had decided on the name of the Sentinel editor who was being instrumental in getting the new office for them.

The new post office was established in Tim Boose's store and F. M. Pfaff was made the postmaster of Oldham. (See map of Mt. Tabor.) A directory of 1886 showed that the community had a merchant and a blacksmith named O. E. Doub and that Postmaster Pfaff, Philip H. Pfaff, Mrs. Martha Marsh, and John Pratt were the largest land owners.²²⁰

From 1879 to 1889 Mt. Tabor was blessed with excellent

219. "Land for Mt. Tabor Church and Mt. Tabor Public School" provided by Martha Leinbach.

220. Mary C. Wiley, "Mostly Local," *Twin City Sentinel* (January 22, 1959).

administrative leaders. The principal leader was John Pratt (1834-1888), the wealthiest member of the church, who served as steward and trustee, on the business end, and as teacher of a small boys' class. Throughout the period Isaac Petree (1819-1893) served as the Sunday-school superintendent, with the exception of 1885. Also, Josiah Leinbach served as Class Leader until his death in 1885 along with Daniel Powers, who left Mt. Tabor in 1890. Also Henry Pfaff, Jonathan Bullard, Junius Miller, Charles Atwood, Francis Pratt, and James E. Petree served in various official positions for Mt. Tabor.²²¹

Besides these men who administered the business of the church, there were two ministers who called Mt. Tabor home—John Alspaugh and James Edward Petree. Petree (1834-1906), the younger of the two, had become a local preacher in the 1850's and had continued his work until he finally became a Local Deacon. He was known as an extremely emotional preacher with a violent temper which often got him into trouble with other members of the church. While he kept up his work at Mt. Tabor, he also was required to preach at other churches on the circuit on Sundays when the preacher-in-charge could not be there. In 1882 the Quarterly Conference began to require written reports each year from its local preachers. That year Petree reported that he had kept up three regular appointments and had conducted eight funerals and baptized two children. In 1885 he reported the same number of funerals and baptisms as well as ten marriages. The following year he indicated that he had preached consistently at Mt. Tabor, Pine Grove, Bethel, and New Hope churches. In 1887 and 1888 he conducted a protracted meeting with the assistance of Solomon H. Helsabeck and Ligouri Burkhead, pastor of Centenary, and organized a mission Sunday-school.²²² Petree, whose land lay directly behind the present church building was active in the 1885-1888 building program.

The other preacher at Mt. Tabor at the time was, of course, John Alspaugh. Even though he was becoming very old and feeble, throughout the 1880's Alspaugh kept serving the church with an amazing youthfulness. His reports to the quarterly conference were filled with words of satisfaction and happiness over a life well lived. Yet while he could still get about he had no intention of resting from the work which he felt he had been divinely called to do. In 1884 at the age of eight-one, Alspaugh told the conference:

. . . a little over sixty-two years ago I was licensed as a local

221. Forsyth Circuit Membership Rolls, 1878-1888; Forsyth, III, 1879-1888; and IV, 1888-1889.

222. Forsyth, III, October 22, 1881; November 7, 1885; October 16, 1886; October 8, 1887; and IV, November 17, 1888.

preacher in the Methodist Episcopal Church. During the past summer and fall I have tried to preach in my weakness on an average about once a week. I have done some other ministerial duties also but I feel that I have done but little that little however I have done as well as I could. I love God and I love his church, I feel that I have hopes of a blessed immortality beyond the grave.

This was a remarkable amount of activity for man this old. From this year, however, until his death in 1893, there was a slow decline in his health which prohibited him from preaching as much as he wished. In 1886 he reported to the conference:

I have been very feeble most of the year. I have tried to preach 8 or 10 times. Two funerals over 2 persons. I have enjoyed great liberty and peace on different occasions when I have tried to preach. My enjoyment in the service and Love of Jesus has not abated, but increased with my years.

A year later Alspaugh's condition was becoming worse as he said:

I am now on my 86th year of age and am not able to do much work. Have tried to do the best I could in keeping the Preacher in Charge and any other workers with whom I have been thrown at different times during the year. I am happy in the consciousness of my acceptance with God, and am trying to live in a state of readiness for heaven. My interest in the prosperity of the Church is unabated, and my prayer is that God will increase the members piety and usefulness of his people and hasten the conversion of the world.²²³

Each one of these reports were made with the conscious belief that he would not be living the following year to make an additional report. However, he had the opportunity for at least one more farewell.

Although Alspaugh's active participation in the administration of business had long since ended, by 1885 his influence on the program of the church was far from gone. As he approached his old age he developed one desire: to see a well-built brick building at his favorite church, Mt. Tabor, before he died.²²⁴ His dream was shared by a large number of other aging leaders at Mt. Tabor. All the old leaders at Mt. Tabor were reaching the end of the road in the early 1880's. Before this first generation died they wanted to leave a monument in which the second and third generation of Taborites might carry on the work of the church. These men were barely able to see their dream come true, for they died in rapid succession after the new church was built: Josiah Leinbach, 1885; John L. Pratt, 1888; Isaac and Abraham Petree, 1893; and John Alspaugh, 1893. Consequently, there was a strong desire for a new church building by 1880.

In addition the old log church had become sorely outmoded and inadequate to accomodate the rapidly growing congregation. As early as 1879 Solomon Helsabeck noted

223. *Ibid.*, III, November 8, 1884; October 16, 1886; October 3, 1887.

224. Alspaugh to Tise, July 9, 1966.

that for the funeral of Charles Atwood at Mt. Tabor, the church building would not hold nearly all of those who came.²²⁵ In 1880 the circuit Sunday-school convention was held in the small quarters at Mt. Tabor. In 1882 the Trustees of Mt. Tabor described the building as having a "Good log wall with stove, Comfortable and out of debt, worth \$500.00." A year later, "Mt. Tabor Church and Arbor, stove, lamps, and books" were valued at \$550.00. By 1885 the final decision had been made with the Quarterly Conference being asked to appoint a building committee:

J. L. Pratt, Isaac Petree, J. E. Petree, Frank Pfaff, and Junius Miller were elected a building committee to consider the propriety of building a new house for Mt. Tabor and to make arrangements for the same.²²⁶

Thus by mid-1885 the building program for Mt. Tabor had been officially begun. It would not be completed for over three years.

The urgent need for a new church building became even more apparent in 1886 by the fact that Mt. Tabor received twelve new members during one quarter. That year the trustees reported that the value of the old property was only \$200.00.²²⁷ Apparently, the work on the new auditorium* had begun by this time. Other churches on the circuit came to the aid of Mt. Tabor. Solomon Helsabeck wrote that on March 21, 1886 he had gotten \$17.00 in subscriptions for Mt. Tabor at Antioch church alone. A month later he gave John L. Pratt, chairman of the building program, \$70.00 which had been given by the members of Antioch.²²⁸ In mid-1887 the actual construction began to interfere with the ongoing work of Mt. Tabor. Therefore, the preacher-in-charge reported that:

The school at Mt. Tabor will probably suspend for a time for want of a place to teach it. In building the new church at that place, they will want all the available room they can get for lumber and other material. I am glad to see so much interest taken in this important work.

At the following conference it was reported that Mt. Tabor had expended \$1500.00 on the new building.²²⁹

The work on the new building was truly a community effort. As much of the work as possible was done by members of the church. John Alspaugh in particular provided a great deal of the labor by sending his sons to help in the work and to bring materials. John Pratt himself became foreman of the construction phase. The bricks were hand made

225. Forsyth, III, July 30, 1880; October 21, 1882; October 7, 1883; May 30, 1885.

227. *Ibid.*, III, October 16, 1886.

*Auditorium is used in this book to describe the entire worship-building instead of the incorrectly used "sanctuary." In the traditional cathedral or church vocabulary narthex, nave, choir, and sanctuary, are the four parts of the cathedral.

228. Helsabeck, *Diary*, March 21 and April 25, 1886.

229. Forsyth, III, July 30 and October 8, 1887.

at two sites near the church—one at the nearby Frank Shields farm and the other on the Absalom Livengood farm. Gus Alspaugh, son of John Alspaugh, and Charles Pratt, son of John Pratt, hauled the brick to the construction site. The lumber was made from trees on the 7¼ acre lot. Nathaniel Peree provided the sand for the mortar. Eugene Whitman and Winburn Craft were the brick masons. The shingles for the roof were hand-made by a craftsman in the mountains. Gus Alspaugh hauled two wagon loads of shingles to Mt. Tabor. Mrs. Ed Boose did a great deal of the cooking for the workmen.

On the interior of the church most of the work had to be done by professional carpenters. Thus Butner Brothers of Bethania were hired to do the finishing work. These men directed the construction of pews which were made from pine trees cut from the church yard and sawed at the mill in Lewisville. Gus Alspaugh hauled the logs there and brought back the finished lumber. Then under the direction of the carpenters various members put the pews together. John Alspaugh, desiring to leave his mark on the design of the new building, planned the pulpit and the altar rail and directed the carpenters in person in the building of these, according to his desires.²³⁰

During the construction James E. Petree showed his temper in a disagreement with John L. Pratt. Petree desired that the new building should have a steeple and Pratt thought that it should have a vestibule. The building committee apparently decided in favor of the vestibule, since it felt that the church could not afford both. Petree, disgusted with the decision, began to exhibit his irritation. Consequently, when the Quarterly Conference met in February 1888 Moses J. Hunt, the preacher-in-charge, made the following complaint:

The Pastor made verbal complaint against brother J. E. Petree as building committee of the Mt. Tabor Church but after full statement by bro. S. A. Alspaugh and J. E. Petree, it was resolved that he be exonerated from all intentional wrong in the matter of complaint.²³¹

The dispute was finally settled when the carpentry firm, Butner Brothers, donated the work on the steeple.²³²

Just before construction work on the new building was completed, the foremost leader of the project, John L. Pratt, died. Pratt was respected, not only as the leading layman at Mt. Tabor, but also as one of the leading laymen in Forsyth Methodism. Thus his sudden death affected many people. Solomon Helsabeck made the following comments upon learning of Pratt's death:

230. Alspaugh to Tise, July 9, 1966 and Alspaugh to Martha Leinbach 1959.

231. *Ibid.*; and Forsyth, III, February 4, 1888.

232. Alspaugh to Leinbach 1959.

January 24, 1888: Started to Jno. L. Pratt's. At Old Town heard that Pratt died last night. How I am bereaved—one of my best friends gone. Took tea with Brother Petree and he went with me to Pratt's. How I sympathize with Sister Pratt—her favorite son (Willie and her husband both dead).²³³

January 25: Cloudy-raw-sleety. We buried Bro. Pratt. Brother Hunt and myself at Mt. Tabor—with appropriate services. These services were held in the new and not quite completed church Bro. Pratt labored so hard to build. Peace to his ashes and grace to his surviving family.²³⁴

The Quarterly Conference passed the following resolutions upon learning of Pratt's death:

Whereas God in his wisdom called to reward bro. J. L. Pratt one of our most faithful stewards who has for many years enjoyed our confidence and esteem as a good counselor in our Quarterly Meeting:

1st. Resolved that in his death we have lost one of our most faithful officers, but we bow in humble submission to him "who doeth all things well."

2nd. That we extend to his bereaved widow and children our heart felt sympathy in this their sad hour of bereavement, trusting that they may find comfort in the promises of God's word.²³⁵

Although Pratt did not live to see the end product of his endeavors, his burial was the first service held in the unfinished church.

Nevertheless the work to complete the building program went on almost uninterrupted. The trustees of Mt. Tabor were "authorized to appoint some one to cut and dispose of all the dead timber on the Church lot and turn the money over into the hands of the Treasurer of the Building Committee for the use of the Church." Also, Samuel Alspaugh was appointed on the building committee to take the place of Pratt. Also, Isaac Petree, Nathaniel Petree, Junius Miller, Samuel Alspaugh, and Edward Boose were elected to the Mt. Tabor board of trustees to take the place of Pratt and several other departed members. The only two remaining members of the old board were Solomon Tice and John Alspaugh. At the same time the new trustess were named, Samuel Alspaugh, treasurer of the building committee, made his final report to the Quarterly Conference. The conference accepted the final report and turned the new building over to the trustees on April 14, 1888.²³⁶ Then the following note appeared on the flyleaf of an old record book:

The new church at Mount Tabor was finished and Dedicated on the third Sunday in April, 1888, by Rev. J. A. Cunningham, Presiding Elder.²³⁷

In almost exactly three years a new church building had been constructed for Mt. Tabor at a cost of \$2,000.00. At the end

233. James Willie Pratt, only 21 years old, died of diphtheria. The cause of the father's death was not given.

234. Helsabeck, *Diary*, January 24-25, 1888.

235. Forsyth, III, February 4, 1888.

236. *Ibid.*, III, February 4, and April 14, 1888.

237. Mt. Tabor Church Conference Record, on the fly leaf.

of 1888 \$2,000.00 was the estimated value of the new church.²³⁸ The men of the first generation at Mt. Tabor had built a church home that was an imposing structure for a country church. They also planned well for the future, for this auditorium with a few modifications served the church well for over seventy-five years.

Just as soon as the work on the new building was completed, the first service was held in the auditorium—the funeral of John L. Pratt.²³⁹ Solomon Helsabec's notation spoke to the appropriateness of the first service:

March 18, 1888: Preached the funerals of John Lewis Pratt and James Willie Pratt at Mt. Tabor. First sermon preached in the new church. I also got up the first subscription for it, some over \$1000.00. Pratt was the leader in building it and it was not quite completed when he died. He was a good man and Willie an exception of a young man. The father was 63 and the son 21 yrs. old. Vast crowd out—church could not hold them.²⁴⁰

Pratt's funeral was an occasion on which the worshippers in the new church building could look to the past and thank God for the inspiring leadership which had been given the young church. Less than one year later, however, the first recorded Church Conference for Mt. Tabor was held. As revealed by the minutes of the meeting Mt. Tabor was once again looking to the future and contemplating present problems:

February 16, 1889: Preacher-in-charge in the chair.

—Charles A. Pratt was elected Secretary.

—The Roll was called and corrected.

—Report of the Preacher in Charge is that the future prospect of the church is encouraging. Great interest is taken in the Sunday School.

—The Report of the Class Leader is that the prospect is discouraging.

—Report of the Sunday School Superintendent is that the School were reorganized the prospect is very good for a good Sunday School this year.

—Mt. Tabor has been assessed \$70.00 at the first Quarterly meeting.

—Committee for assessment: Isaac Petree, Junius Miller, Timothy Boose, J. R. Petree, Abs. Livengood.²⁴¹

This report contained nothing unusual. It was just a minute phase in the ongoing work of the church. Following years of war, destruction, turmoil, and famine, both Mt. Tabor and Forsyth Methodism had regained a firm footing on the soil where it had been shaped. These influences were not merely to be felt and overcome. They had brought about a basic change in the attitude of Methodists toward their religion. It was no longer dynamic and aggressive. Rather it had settled

238. Forsyth, IV, November 17, 1888.

239. It was not unusual for the funeral service of a person to be held long after the actual burial had taken place.

240. Helsabec, *Diary*, March 18, 1888.

241. Mt. Tabor Church Conference Record, February 16, 1889.

into small pastoral societies, largely disconnected from the church at large. The contacts with outside denominations and even other Methodist churches were being reduced to a minimum. As Methodism approached the twentieth century the new measure of the church was the independent local unit. But at least the return to normalcy following the war had been completed.

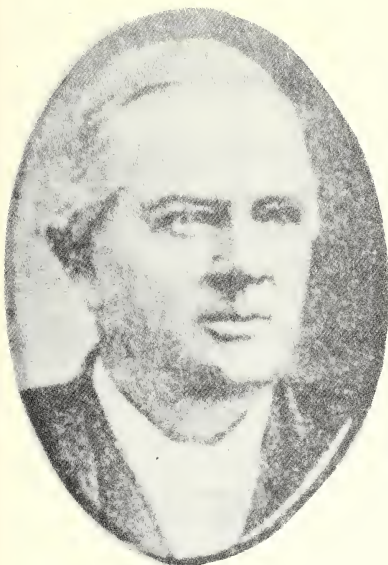
STANDING STILL, BUT WITNESSING, 1890-1921

The thirty-one year period from 1890 to 1921 was a time during which Mt. Tabor went into a deep sleep. During these years Mt. Tabor did not grow significantly. It did not undertake any new or revolutionary projects. Rather it was wafted along from one circuit to another, from one group of churches to another, watching many of the older churches grow dramatically and become stations and many new churches be organized and surpass her in development. Actually this period of "standing still" extended on to almost the middle of the twentieth century, but the period of greatest retardation came between 1890 and 1921.

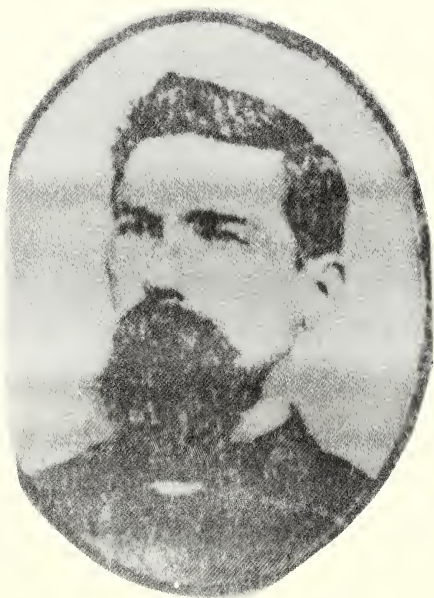
There were several reasons for this turn of history. One, and probably the most important, was that the community in which Mt. Tabor was located changed very little during these years. It seems that Mt. Tabor's fortunes have always been closely connected with the development of her community setting. Unless there came an influx of new people into the community Mt. Tabor did not advance significantly. A second reason was that the first generation of dynamic leaders at Mt. Tabor had passed on and their sons had taken over the reins of the church. The first generation had provided so well for the church's posterity that little new was left to be done. This is not to say that there was no advancement at Mt. Tabor during these years. In fact, this was the time during which Mt. Tabor was blessed with some of its most outstanding and dedicated pastors. Rather the church went into a period of witnessing to its faith as an independent church unit. Even though little influence was exerted by Mt. Tabor upon its surrounding people and institutions, the members of the church enjoyed a time of deeply rewarding spiritual and communal life.

In the years 1890, 1891, 1895 the pastor of the Forsyth circuit was Melville Chafin Field (1851-1919). Field was a man of wide travel and varied experiences. When he was a young man he had gone to Texas for adventure and began teaching school there. In 1872 he decided to become a minister and joined the Texas conference. Following this he transferred alternately from the California Conference to the North Carolina Conference in 1874, 1877, 1878, 1887, until his retirement in 1900, when he began working on an endowment for the North Carolina **Christian Advocate**.²⁴² As could be expected with this background, Field was a dynamic leader of

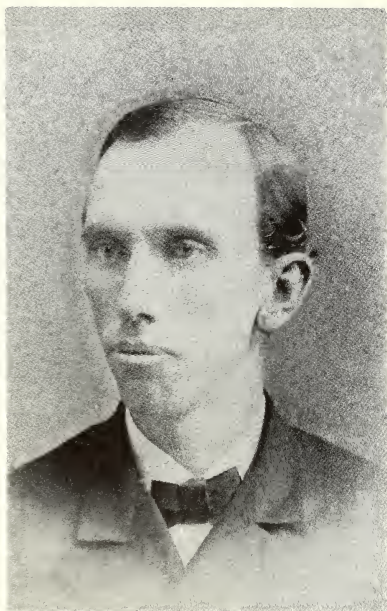
242. *Journal of W. N. C. Conference*, 1920, pp. 163-165.



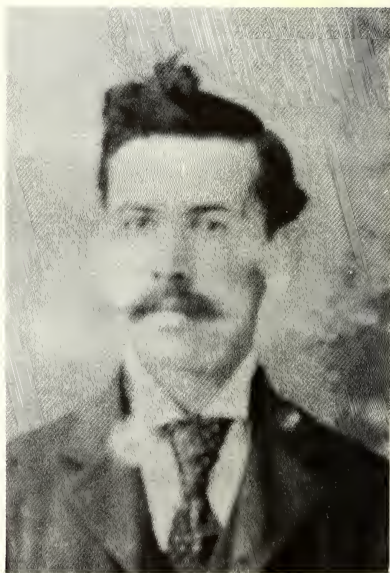
THOMAS H. PEGRAM, 1881



M. C. FIELD, 1890



A. JACK BURRUS, 1891-92



JOHN H. FITZGERALD, 1896

the circuit.

When Field assumed his new pastorate on the Forsyth circuit in 1890 he found that the circuit had been vastly reduced in size, including only eleven churches from the western half of Forsyth county. These churches were as follows: Mt. Tabor, New Hope, Doub's Chapel, Brookstown, Bethel, Lewisville, Sharon, Pine Grove, Clemmonsville, Concord, and Union. Field initially found some problems on the circuit and reported, "there is report of some walking disorderly so as to demand application of law at an early date. . ." Three months later he stated that "There is a general conviction that as a church we are not more than half alive, and this is about the truth of the matter."²⁴³ Consequently, Field set out holding revivals at all the churches during the year, and at the beginning of 1891 reported that 101 had been converted and that 95 of these had joined the church.²⁴⁴ When he returned to the circuit in 1895 he found that the fruit of his labor was still in evidence, saying, "Congregations good and signs of the Spirit's presence have been manifested accompanying the Word preached. (But) there is need of ceaseless self denying and constant effort in order that we may realize the blessing of God in the Churches of the Circuit."²⁴⁵

Field, perhaps more than any other recent pastor, emphasized the work of the Sunday-schools. Whereas most of the schools had the practice of discontinuing during the winter months, Field urged them to continue throughout the year. During the winter of 1890 four of the schools continued through the winter and the one at Mt. Tabor

After a short recess in winter . . . starts up again determined to do the best years work in Bible study of their history. The Leaders in this important work are men of prayer and faith, and believe that God's word is sweeter than honey to the Taste.²⁴⁶

The Sunday-school superintendent at Mt. Tabor from 1890 to 1903 was Junius Miller. Field also urged that all the Sunday-schools use only the official Methodist literature. In 1890 only "some of the schools were supplied with Quarterlies and Magazines from Nashville." In 1891 Field told the conference, "We believe other things being equal the schools using the literature to be in a more flourishing condition than those using just the Bible without the helps." When some Methodists began sending their children to the interdenominational Sunday-schools held in nearby school houses, Field complained, "We believe the Methodist church should be the place for our Sunday-School and not the school houses, where we must leave off the use of our literature and the doctrine of our church."

243. Forsyth, IV, January 25 and May 3, 1890.

244. *Ibid.*, IV, January 24, 1891.

245. *Ibid.*, V, January 2, 1895.

246. *Ibid.*, IV., May 3, 1890 and March 28, 1891.

When Field returned in 1895 he found that most of the churches conformed to his wishes.²⁴⁷

In actions of the Quarterly Conference during Field's tenure New Hope was authorized to buy an adjoining lot, a building committee was appointed for Bethel, and it was found that new church buildings were also needed at Sharon and Pine Grove. Later it was reported that some interest had been manifested in new buildings at Bethel and Pine Grove but very little at Sharon. Also the parsonage at Lewisville was given repairs with the stable and shed being given a new roof. The building at Mt. Tabor was reported to be "In good condition, out of debt, worth \$2000.00."²⁴⁸

For an unknown reason in mid-1891 Field was replaced by A. J. Burrus (1860-1937). Burrus, also the pastor in 1892, was a public school teacher in Yadkin and Surry counties before becoming a minister in 1892.²⁴⁹ Burrus was on the circuit for such a short time that he was able to accomplish little. He largely continued the work of Field in the Sunday-schools, insisting on year-round work and the use of Methodist literature. Also during his pastorate a repairs committee was appointed for Concord, and the building committee at Bethel was continued. Burrus also issued an interesting report on the circuit parsonage which listed the property belonging to the pastor's home.²⁵⁰ The list was as follows:

3 bedsteads	11 saucers	Bought of A. J. Burrus
10 sheets	1 cup	1 stove kettle .60
2 blankets	5 dinner dishes	2 tables and 2 benches 2.00
6 quilts	5 knives	1 pr. fire tongs .25
3 sets pillows	6 forks	1 Bed stead 5.00
8 sets pillow cases	5 milk crocks	1 Pickling Tub .75
2 wash tubs	2 flat irons	7 chairs 5.20
1 bureau	1 water bucket	20 glass cans and 7 tin cans 3.45
1 clock	1 lamp	1 pr. Andirons .50
1 cookstove	1 safe	2 book cases 2.00
11 chairs	1 coffee mill	
4 tables	1 wash pot	
10 plates	3 window curtains	\$19.75

Considering these furnishings for a house, a stable, and a shed, one gets an idea of the conditions in which the local minister worked and lived in the 1890's.

In 1893 and 1894 the pastor of the Forsyth circuit was T. F. Gibson. His emphasis was on missionary work and youth work. In order to further each purpose he organized missionary societies and Epworth Leagues, the early name for Methodist youth groups. One month after his arrival Gibson

247. *Ibid.*, IV, July 12, 1890; June 27 and September 24, 1891; and September 14, 1895.

248. *Ibid.*, IV, July 12 and September 27, 1890; January 24, June 27, and September 24, 1891.

249. *Journal of W. N. C. Conference*, 1937, pp. 162-163.

250. *Forsyth*, IV, 1892.

reported that he had been preaching with little effect on missions. However, he had organized one "auxiliary society," but he did not feel that it was in proper working order. In 1894 Gibson told the conference that he had organized one woman's missionary society and one juvenile society.²⁵¹

Gibson had much more luck with the youth work, especially at Mt. Tabor. On April 28, 1894 he reported that he had organized an Epworth League at Mt. Tabor—the first on the circuit. Maggie D. Bullard, the secretary of the Mt. Tabor league also made the following report:

Our league at Mt. Tabor of 17 members is doing very well and the members attend well. We are at present only working in two departments namely Charity and Help, and the Christian Effort departments but we hope soon to open work in the other department namely the Literary department. We feel much encouraged in the work and hope to do much good in this newly opened field. We are quite young in organization but we feel at each one of our meetings that the Lord is with us. Pray for us.

Three months later Gibson reported that the Mt. Tabor league had 19 members. However the following year the league folded, as M. C. Field stated that there were no leagues on the circuit.²⁵²

In 1889 Mt. Tabor began having church conferences once each year. At these meetings the various leaders and official groups in the church reported their work. Reports were heard from the preacher-in-charge, the class leaders, the trustees, the stewards, the Sunday-school superintendent, and any *ad hoc* committees. For the first time official business was being held in the individual local church. This church conference was the forerunner of the Official Board meetings of the twentieth century. Also this new development contributed to the further isolation of the local church from outside organizations. From the first church conference at Mt. Tabor in 1889 until 1895 nothing of great importance was considered, showing the continued dependence on the circuit quarterly conference. One interesting note, however, was the appointment of a committee in 1894 to look after and clean the church. Ida Petree, J. M. Petree, J. N. Bullard, Junius Miller and Anna Miller were placed on this committee.²⁵³

Another note which appeared in the church conference minutes was the following: "Isaac Petree died October 9, 1893 and Rev. John Alspaugh died December 23, 1893." The passing of these two men was the end of an epoch in the history of Mt. Tabor church and of Forsyth Methodism. John Alspaugh, long a general in the forces of Methodism in Forsyth county, and Isaac Petree, one of Alspaugh's first lieuten-

251. *Ibid.*, V, January 28, 1893; April 28, and July 1, 1894.

252. *Ibid.*, V, April 28 and July 1, 1894; January 2, 1895.

253. Mt. Tabor Church Conference Record, March 18, 1894.

ants at Mt. Tabor, were the end of a generation. They were the last of the earliest members of Mt. Tabor to face death. Although their "dream" church did not see fit to give more notice to their deaths in the official minutes, those who were familiar with their achievements were deeply grieved. One who could well remember their roles in local Methodism was Solomon Helsabeck, who was called to preach both funerals. His record of these two events follows:

October 11, 1893: Preached Isaac Petree's funeral at Mt. Tabor to a vast crowd. The best man of the church and community has gone. Much might be said of him—blessed saint he has gone to rest. He died of Cancer aged 74 yrs.

December 22, 1893: Received a note from Col. J. W. Alspaugh to come down and preach his father's funeral tomorrow and when I got down there he was not dead. Supped with bro. E. Petree.

December 23: Staid last night. Don't know whether he knew me, he can't speak is sinking fast. Came home.

December 24: Nat Petree came and dined with us. Went with me to John Alspaugh's who died last night at 8 o'clock—died in triumph. All his children were around his bed at the final hour.

December 25 (Christmas): Fine day. Preached Rev. John Alspaugh's funeral at Mt. Tabor to a vast crowd of people. Timothy 4:6-8. \$10.00. He had been a preacher seventy years and founded most of the churches in his section of the county. The vast concourse present showed what a universal respect was had for this aged servant of God. Age 97 years 6 months and 5 days. Dined with Rev. E. Petree and Junius Craft brought me home and staid with us. What a Christmas?²⁵⁴

For Helsabeck, Alspaugh's death marked the ending of the nineteenth century era of Methodism. Alspaugh's long career had encompassed practically the whole century.

Only two years earlier Alspaugh at the age of ninety had made his final report to the Quarterly Conference. His report reflected the nature of what life had meant to many of the nineteenth century giants of Methodism:

Dear brethren. Owing to my advanced age and weakness incident to old age. I have not tried to preach at all this year. I am well advanced in my ninetieth year and as you see partially deaf and blind, and I feel that my work in this world is done. But I live a peaceful and a pleasant life and I do not believe that I have lived in vain. I love the Bible. It is the word of life and if we follow its teachings, it will lead us to rest in God. I love the gospel and the Church of God, and have been an humble member of its communion about seventy five years. I trust in its promise for my chief comfort in this world and all my hopes of immortality and eternal life after death are based upon its sacred truths. I used to love to preach and would love to do it still if I were able. But I must submit to the overruling hand of divine providence which does all things well.²⁵⁵

Although Alspaugh felt he was too old to preach a sermon at the time, his report could not have been a stronger witness to the faith which he had proclaimed for three quarters of a century.

254. Helsabeck, *Diary*, October 11 and December 22-25, 1893.

255. Forsyth, IV, September 24, 1891.

From 1896 until 1903 Mt. Tabor, for the only time between 1851 and 1941, was placed on a circuit other than the Forsyth. The uneven development of local churches during this era brought about frequent shifts in the constituency of circuits. During these years Mt. Tabor was on the Winston Circuit along with Pine Grove, Sharon, Bethel, Marvin, and New Hope. Doub's, Brookstown, Lewisville, Clemmonsville, Concord and Union remained on the old Forsyth circuit.

The pastor of the Winston circuit in 1896 and 1897 was J. H. Fitzgerald. He extended the work of the church into several new areas. First, prayer meetings became the standard non-preaching service of the local church. But he also revived the old class meeting practices at several of the churches. He found a growing prejudice against using the official materials of the Methodist Church in the Sunday-schools. After getting the Sunday-school leaders to attempt to use the materials, he found a great deal of opposition. He also reorganized the Epworth League at Mt. Tabor, saying, "those who joined it did so with a full knowledge of the difficulty to be met and with a determination to meet them in the spirit of Christ and to carry it to success." Fitzgerald's greatest contribution was in the area of education. Many Methodists were forgetting the role of the church school in the education of their children, leaving this task up to the public schools. Therefore, Fitzgerald complained:

The Educational spirit is low. There are no schools except the public schools. These have been very well patronized during the winter and are as good as the State affords our people value them too highly, however in thinking, them sufficient.

In order to dispel some of these notions Fitzgerald organized a night school at Pine Grove "for the benefit of the grown people who cannot read." Also during his pastorate New Hope began building a new church, Bethel acquired new land, and a settlement on the old parsonage at Lewisville was made, with the Forsyth circuit promising to pay the Winston circuit \$200 over two years.²⁵⁶

Albert Sidney Raper (1868-1939) and George W. Callahan (1838-1915) were the pastors of Winston Circuit in 1898 and 1899 respectively. Raper, a graduate of Yadkin and Trinity Colleges, was responsible for getting the Epworth League at Mt. Tabor back on its feet. In March he reported that the League was active in the devotional department and hoped soon "to hold a Literary meeting which will add much life yet." In May he said

Our League at Mt. Tabor is doing, I think much good. Some new members have already joined, others are expecting to join. A fine interest is beginning to be awakened in the minds of the young. These meetings are well attended by those who are not

256. Winston Circuit, I, 1896-1897.

members of the League nor the Church. They all give good attention.

By the end of the year the League had recruited thirty members. Raper also attempted to interest the circuit in establishing an academy in the county, but to no avail. Also in 1898 a committee met at Mt. Tabor in November to make plans for building a parsonage for the new circuit.²⁵⁷ Callahan, who was sixty when he came to the circuit and who had served as a chaplain in the Civil War effected nothing significant in 1899. However, problems were met in the plans for a new parsonage because the Forsyth circuit did not pay its \$200 as promised two years earlier.²⁵⁸

John Carter Mock (1853-1924), who was born and reared in the Brookstown community, became the pastor of the Winston circuit in 1900 and 1901. Mock was known to have a strong temper and unmoveable convictions which often brought him into open conflict with his associates and parishoners.²⁵⁹ During his pastorate Mock held six old-time protracted meetings and felt that "there has been a spiritual uplift to the members that attended the meetings." However, an epidemic of mumps and measles impeded the work of the Sunday-schools. The Epworth League at Mt. Tabor had once again disorganized. Also during these two years Bethel completed its new church building at a cost of \$1100 and Mt. Tabor completed some limited renovations and redecorating at a cost of \$64.²⁶⁰

The minister who served the Winston circuit the last two years Mt. Tabor was on it, was William Monroe Biles (1871-1916), who grew up sitting "in rapt attention at the feet of Mother Nature and listened to her varied voices rolling up from the raging narrows of the Yadkin River."²⁶¹ During Biles' pastorate a new church was organized on the circuit in the southern part of Winston and called South Side. In 1902 the trustees of this new church were authorized to borrow enough money to erect a building to house its meetings. But many difficulties were faced in getting this church on its feet financially. Also, Biles was responsible for organizing a new Sunday-school at Hanes farm, initially with a membership of thirty, which later became the Hanes Methodist Church. In other actions of the Quarterly Conference Pine Grove was permitted to make improvements to its building and Marvin was ordered to settle the boundaries of its property.

In Biles' reports to the conference he gave several good

257. Winston, I, 1899; *Journal of W. N. C. Conference*, 1915, pp. 102-103.

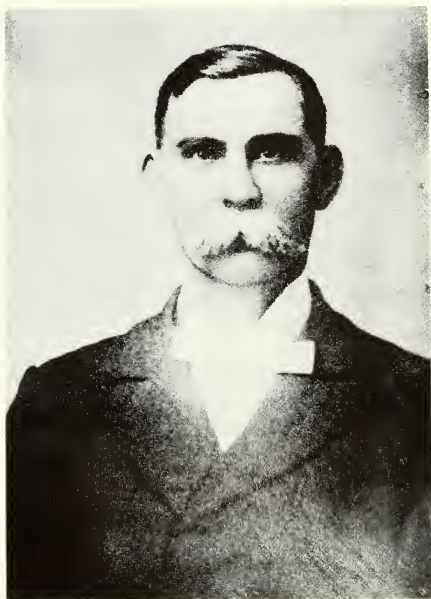
258. Winston, I, 1899; *Journal of W. N. C. Conference*, 1915, pp. 102-103.

259. *Journal of W. N. C. Conference*, 1925, pp. 165-166.

260. Winston, II, 1900-1901.



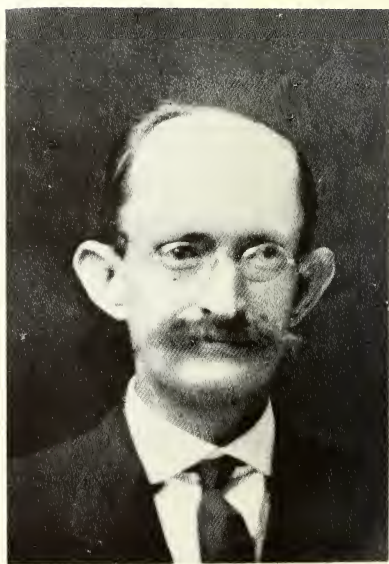
A. S. RAPER, 1898



J. CARTER MOCK, 1900



W. M. BILES, 1902-03



J. H. ROBERTSON, 1906

descriptions of the work going on at Mt. Tabor. In 1902 he held several special services at Mt. Tabor and reported:

These services resulted in five professions and a like number of names to be received in the church at next preaching day. I think Mt. Tabor together with some other points is getting ready for a great revival.

However, Biles complained of the backwardness of the Sunday school at Mt. Tabor:

The Mt. Tabor S. S. I think has increased in membership and has some very faithful workers; it is very slack in organization; it does not open at any stated hour and it had no acting secretary last year; avoids all lesson helps, except those for little people; published by "Cook." The Christmas Entertainment was reported unusually good.

Finally, in 1903 Biles said that in addition to the regular prayer meeting Mt. Tabor had a young men's and a woman's prayer meeting.²⁶²

During the eight years which Mt. Tabor spent on the Winston circuit (1896-1903) the church merely stood still. There was no significant development in membership or in any other aspect of the church's life except perhaps in the short-lived Epworth League. In 1896 the Church Conference reported that the subscription plan for finances had been adopted rather than the old assessment plan. With subscriptions the individual member was allowed to indicate how much support he could give to the church, rather than being assessed a certain amount by the stewards. The best year during this period was 1902, during which thirty-five new members joined Mt. Tabor and the two extra prayer meetings mentioned above were organized. In 1903 the Church Conference reported that the "General prayer meeting is held regular and is growing in interest." By 1905 the Church Conference reported that some gains had been made. In the minutes appeared the following almost illiterate report:

Tabor sence the last conference Sunday School is doing very well Bo Petry sas Praiier meatng is being helt twice a month and si in fare condition. Thre dollers has been used for the poor and twoo fifty cents one hand. The young ladys prayer meting is being kep up 13 on roal.²⁶³

Also in 1901 the Trustees of Mt. Tabor decided to buy more land for the cemetery. Therefore, one acre and fifty perches at the northwest corner of the old tract was purchased from the Moravian Board of Provincial Elders for \$5.00.²⁶⁴

In 1904 Mt. Tabor was returned to the Forsyth circuit, on which it remained until it became a station church in 1941.

J. F. Totten was the pastor for 1904 and 1905. Totten, during his second year, organized a Sunday-school at Oak Summit School which grew until Oak Summit Church re-

262. Winston, II, 1902-1903.

263. Mt. Tabor Church Conference Record, 1896-1905.

264. Forsyth County Register of Deeds, Book 63, p. 395, April, 1901.



Mt. Tabor School located diagonally across the road from Mt. Tabor Methodist Church. March 4, 1899—last day of school. Back row, right to left, Miss Crissie Johnson (later Mrs. Clinton Petree), teacher at Mt. Tabor, Mr. Scott Miller, teacher at Crews, Etta Craft (later Mrs. William A. Leinbach), Coleman Pfaff. Front row, right to left, Virginia Craft (later Mrs. J. H. Robertson), Howard Endsley, Daisy Craft (later Mrs. Howard Endsley). Photographer, Kapp of Bethania.



Quarterly Conference held at Mt. Tabor during J. S. Hiatt's pastorate. Front row, right to left: J. S. Hiatt, Pastor, Dr. Marr, Presiding Elder, Junius Miller, Ellis Lineback, Bob Snider, S. A. Robertson, Frank Woosley. Second row, right to left: Junius Craft, Mr. Westmoreland, Eugene Burke, Jimmy Walker, Charlie Hauser, Ellis Miller, Edward A. Walker, Ed Boose. Third row, right to left: Brant Beeson, Jerry Petree, Claud Armfield, Julius Norman, Jack Dilworth, Sam Burke.

sulted in 1906. He also found the conditions on the circuit and at Mt. Tabor to be as they had been for the past fifteen years. He complained about the fact that Mt. Tabor would not use the official Sunday-school literature, but he found Mt. Tabor's mission efforts to be more commendable:

Mt. Tabor has paid more for this cause (missions) than any other of our churches and yet she is lacking on her pro-rata part. We have a number of cheerful givers but a great number have but little interest in the institutions of our church.²⁶⁵

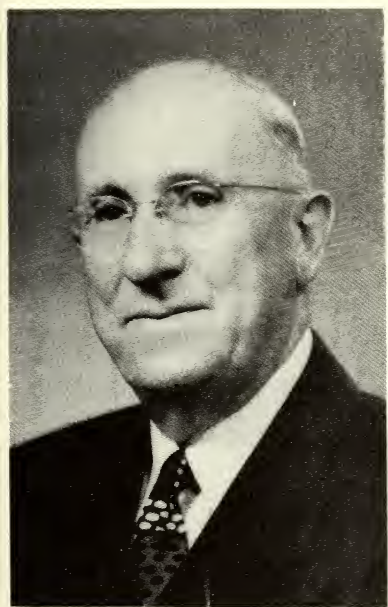
During Totten's pastorate the churches on the circuit were the following: Mt. Tabor, New Hope, Bethel, Pine Grove, Marvin, and Crews. Crews Church was organized in 1897 through the efforts of W. M. Curtis, pastor of the Walkertown circuit, following a large number of years of Sunday-school meetings and preaching services at Crews School House near Walkertown. In 1906 New Hope left the Forsyth circuit and Shiloh appeared.

In 1906 Benjamin Franklin Carpenter (1869-1906) was assigned to the Forsyth circuit but died shortly thereafter. Consequently, J. H. Robertson was sent to the circuit for a one year pastorate. Robertson organized a Sunday-school at Mineral Springs School House this year which later became Mineral Springs Church. However, later the name was changed to Ogburn Memorial. Also, he wrote and printed a pamphlet entitled "Why should I contribute my money for Missionary purposes?" which he distributed to members of the churches to further the cause of missions. Also during this year at Mt. Tabor, James Edward Petree, a longtime local preacher and official at Mt. Tabor, died. The Quarterly Conference wrote, "We have lost one member by Death Rev. James Edward Petree who died in the faith."²⁶⁶ Robertson returned to the Mt. Tabor community in 1910 long enough to marry Virginia Craft, a member of the local congregation. When he retired in 1919 on disability, he returned with his family to the Mt. Tabor community where he died in 1927.

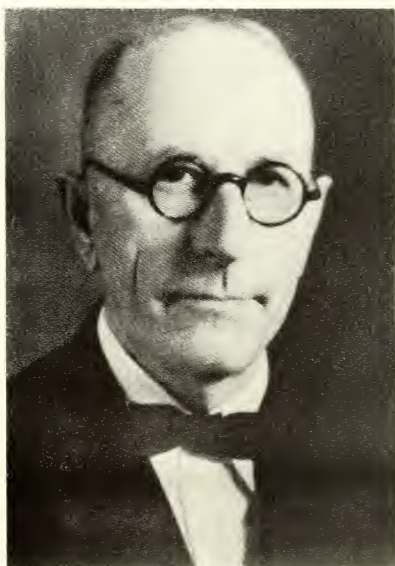
In 1907, 1908, 1909, and 1910 one of the most illustrious and prominent ministers in the Western North Carolina Conference began his career on the Forsyth circuit—Joseph Spurgeon Hiatt (1844-1963). Hiatt, originally from Davidson county, became the twentieth century counterpart of Michael C. Doub and Solomon Helsabeck in Forsyth Methodism. During his long career Hiatt became intimately connected with the Methodist churches in Forsyth county. Between 1906 and 1929 he served not only the churches on the Forsyth circuit but also Green Street and Central Terrace, Grace, Burkhead, and Ardmore, all in Winston-Salem. He was responsible for organizing several of these local churches.

265. Forsyth, VI, 1904-1905.

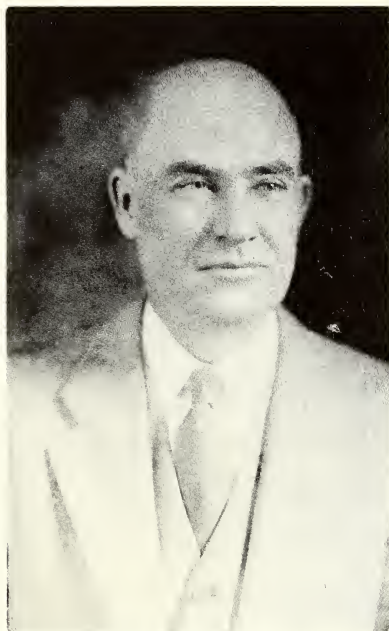
266. *Ibid.*, VI, 1906.



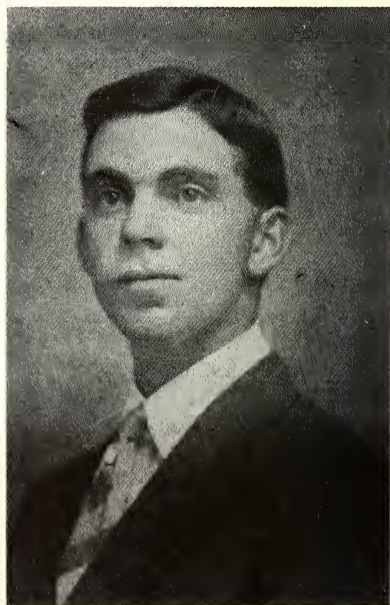
JOSEPH SPURGEON HIATT
1907-1910



D. P. WATERS, 1911



G. W. VICK, 1913



JOSEPH W. VESTAL, 1913-1916

Another which he organized was appropriately named Hiatt Methodist Church in his honor (1922). Between 1929 and 1948 he served as the Presiding Elder (or District Superintendent) of the Statesville, Gastonia, and Elkin districts. From 1946 to 1957 he was superintendent of the Hugh Chatham Memorial Hospital in Elkin and chaplain of the hospital 1957-1963.²⁶⁷

During Hiatt's tenure on the Forsyth circuit a full slate of accomplishments were made. In addition to continuing the emphasis on missions, Sunday-schools, and education, Hiatt's spiritual leadership made prayer meetings an integral part of the church program. In 1908 Hiatt wrote, "Most of the churches on the charge hold weekly or monthly prayer-meetings, which we find add strength to the church." Also, under his leadership the Sunday-school at Oak Summit was converted into a large church. In April 1908 he reported, "Oak Summit church is now finished with a seating capacity of six or seven hundred people." At the same meeting it was voted to accept a lot at the Children's Home as a site for the new circuit parsonage, which was promptly built. The cost of the project was assessed to each church on the circuit according to how much each paid on the pastor's salary.²⁶⁸

Following his retirement in 1957 Hiatt wrote a small book which he entitled **Memory's Lane**, a catalogue of interesting events and episodes which occurred during his ministry. His years on the Forsyth circuit played a prominent role in this book of memories. According to Hiatt's widow, he often said that "he never had lived so well or feasted so highly as in the homes of the people on the Forsyth circuit."²⁶⁹ The events which he describes in the book show that this feeling was true. Of the Forsyth circuit, he write:

Many sainted souls who long since have gone to their Heavenly reward were most sympathetic and understanding to the boy preacher who went to his first charge on the old Forsyth circuit fifty-one years ago. Down through the years I have cherished their friendship and love. As I travel down memory's lane, I fancy I can see once again the familiar faces of those loyal people. Today their children and grandchildren are the leaders in the churches. Today the eight churches which formed my first charge are now six charges.²⁷⁰

In another passage he described the conditions under which he worked while on the circuit:

The only means of travel I had on my first charges was my faithful horse, Charlie, and a buggy. My first charge was a forty-mile circuit and consisted of eight churches. Paved rural roads were unknown then in our part of the country and in winter the mud was hub deep. On one occasion I was on my way to fill an appoint-

267. Journal of W.N.C. Conference, 1963, pp. 5-6.

268. Forsyth, VI, 1907; VII, 1908-1910.

269. Mrs. J. S. Hiatt, Southern Pines, N. C., to Larry E. Tise, July 27, 1966.

270. Joseph Spurgeon Hiatt, *Memory's Lane* (Piedmont Press, 1958), p. 8.

ment, wearing a new suit and feeling my best, when Charlie waded into a mud hole and gave a surge to get out. Instead of pulling the vehicle out of the mud, the singletree broke and I was left sitting in the buggy holding the lines. No help was in sight, so there was nothing for me to do except to get out, wade the mud, and patch up the singletree, then hitch Charlie back to the buggy and proceed on our way.²⁷¹

These recollections vividly portray a day in which the minister was received cordially in parishioner's homes for a day or two without a moment of notice. The preacher was looked upon as a special harbinger of local news and good tidings.

During Hiatt's years as pastor of Mt. Tabor the board of trustees began to keep minutes of its business. From these almost unintelligible records appear some of the every day business of running the church at Mt. Tabor (uncorrected except where necessary):

June 5, 1907: the meeting was open in Due form We then Elected Bro. Junius Miller for chair man as for getting money for the blinds for the church their was none colectied It was moved and second that blanche craft and ader Boose to colect money for seeping (sweeping) the church.

January 10, 1908: Bro Junious Miller was apointed chairman it was mooved and second that Rebeca Boose to colect money for seeping of the church then we the trustees agreed to chop wood one the church land to get windor blinds and to pay for the rest of the seeping of the church. Paid out of the trespure for window lights and putty and wire to the bell: \$1.45.

December 28, 1908: We as trustees meet and agreeede to cut the timber one the church land if we could sell it for cash we then elected E. A. Leinbach to cut the timber and have it and he is to be paid out of the fonds

January 24, 1910: We as trustees meet to transact any Business that may come before us it was Mooved and Second that Feredar Leinbach and Massie Sapp to get up the money to pay for seeping the church. It was Mooved and second that R. T. Boose to seep the church this year for \$12.00²⁷³

Since the items mentioned above were the extent of the Trustees business at the time, it was necessary for them to meet only once each year.

In 1911 and 1912 the pastor of the Forsyth circuit was Doctor Perry Waters (1870-1950). Waters did not enter the ministry until the was thirty-five, but was still able to serve eleven charges spread over twenty-four years in the ministry.²⁷⁴ In 1913 Giles Wesley Vick (1880-1949) spent one year as pastor of the circuit. A graduate of Trinity College with honors, Vick spent thirty years in the ministry between 1912 and 1942.²⁷⁵ Since no records are available for these three years the work of Waters and Vick must go unrecorded.

From 1914 to 1917 J. W. Vestal, the earliest living minister

271. Ibid., pp. 22-23.

273. Minutes of the Trustees of Mt. Tabor Methodist Church, 1907-1910.

274. Journal of W.N.C. Conference, 1950, p. 188.

275. Ibid., p. 187.

of Mt. Tabor served the Forsyth circuit. For some reason the old parsonage at the Children's Home had been sold and therefore the circuit had to provide a new parsonage for Vestal. At the beginning of 1914 a committee to erect a new one was appointed. Throughout this year and into 1915 this committee collected money for the purpose. Under Vestal's leadership the Mineral Springs Sunday-school group began to build a new church. Therefore, at the same time, the new parsonage was built at the Mineral Springs site. In 1916 all the former trustees of the Clemmons church were dead. Therefore, new trustees for the new Clemmons church were appointed and directed to purchase land in the town for the purpose of building a new church.

Vestal endeavored valiantly to widen the scope of the local church programs on the circuit with great success. At the beginning of his pastorate he set as a goal one hundred conversions during 1914 alone. At the end of the year he reported fifty-four. Also in 1914 he reported that Mt. Tabor had the largest Sunday-school on the circuit with 165 members and an average attendance of 130. In 1916 he began attempting to organize Epworth Leagues at each of the churches. By the end of the year he reported that four had been established and that

They have proved helpful to the general state of our church work at every place; and we expect to give more time and interest to the work as we feel that it is an opportunity to develop our young people.²⁷⁶

These accomplishments were quite significant for a young man such as Vestal who was on his first charge.

In response to an inquiry concerning his years on the Forsyth circuit, Vestal, who presently lives at Lexington, N. C., gave the following description:

I got to Forsyth Circuit the second week in December. There was no parsonage so I boarded on North Liberty Street with Mr. and Mrs. T. P. Randleman. I served the work riding a bicycle for two and one half years. The remainder of my four years there I drove a horse to a buggy.

A few years prior to my time on this work there was a parsonage for the work which (was) located about half way between Mineral Springs Church and the Norfolk and Western Rail Road. But for some reason, or reasons, it had been sold. During the year 1915 a new parsonage was built on a lot just West of Mineral Springs Church. This lot was given to the church by the county. At this time Forsyth County owned quite a bit of land in this general area. The County Home and Forsyth County Reformatory were within a quarter of a mile of Mineral Springs Church.

On June 21st, 1916 I was married in Mount Tabor Church to Erna Mildred Yarbrough, a member of Mount Tabor. About a week later we moved into this new parsonage for Forsyth Circuit.

Mount Tabor was, of course, the largest church on the charge. It was recognized as "the leading church" on the charge, perhaps

²⁷⁶. Forsyth, VIII, 1914-1915; IX, 1916-1917.

because of its size and older history. Mt. Tabor was just a one room church with oil lamps for use mostly at Revival Meeting time. Delco lights were installed, as I remember, about 1916.²⁷⁷

Vestal concluded his letter by saying that the people of Mt. Tabor and on the circuit "did a great deal for the boy on the bicycle."

In 1918 and 1919 H. H. Mitchell served the Forsyth circuit. He was a supply preacher and initiated the use of the Evangelistic service as part of the regular Sunday-school program. This indicates the influence of the early twentieth century evangelism in America and its impact on the local Methodist churches. During these years the Epworth Leagues and prayer meetings which had been established by former pastors were discontinued.²⁷⁸

E. K. Creel was the pastor for one year in 1920. Although Creel served for only a short time he made many advancements. First, he introduced for the first time the budget plan for all collections at each church. As he explained the plan to the Quarterly Conference:

This would place all the finances in the hands of the Stewarts (sic), would unify our collections, and would enable us to collect more money than in any other way. This plan is simple enough and more easily worked than any other. The Stewarts (sic) would simply lay an additional assessment on each member equal to fifty percent of his assessment for the preacher's salary. For example—Say a member's assessment for salary is \$20.00, the additional assessment would be \$10.00. Total \$30.00.

Also this year the Mineral Springs trustees were given authority to either repair their old building or to build a new church. Creel also attempted to get the church registers and minutes of church conferences in order, since they were never properly kept. Finally, he continued the complaint of many former pastors—that Mt. Tabor and others refused to use the regular Sunday-school literature.²⁷⁹

In 1921 James Clarke Cornette (1891-1963) served a one-year pastorate on the Forsyth circuit. Cornette was born in Virginia and admitted in the Holston conference in 1913. Only in 1918 did he join the Western North Carolina. Before his retirement in 1954 he had been the District Superintendent of both the Marion and Salisbury Districts. Cornette led in two projects worthy of note during his pastorate. In May, 1921 a committee composed of T. L. Walker, C. C. Armfield, J. H. Grubbs and J. C. Cornette was appointed "to investigate the consolidation of Mineral Springs, Marvin and Oak Summit Churches." However, after a thorough study the committee reported that this action would not be wise at the present time. Also, an "Improvement Building Com-

277. J. W. Vestal, Lexington, N. C. to Larry E. Tise, July 21, 1966.

278. Forsyth, IX, 1918; X, 1918-1919.

279. *Ibid.*, X, 1920.

mittee" was set up at Mt. Tabor to study the immediate needs of the church at Mt. Tabor. Members of this committee were E. M. Livengood, Sr., E. A. Lineback, E. L. Miller, C. O. Pfaff, and R. W. Church.²⁸⁰

One of the problems which the trustees of Mt. Tabor faced between 1911 and 1921 was the upkeep of the growing cemetery at Mt. Tabor. In 1911 they decided that for each grave dug a charge of \$1.00 would be asked for an infant's grave and \$2.00 for an adult's. In 1916 it became necessary to charge non-members for burying in the graveyard. The minutes read:

We as a body agreed that who air not members hear to pay 5.00 Dollars for bering hear and that the grave Dige colect that money and pay to tresury.

However, in 1921 the price was hiked to \$10.00—five for the grave digger and five for the land. Until 1916 the trustees had to hire or appoint someone each year to sweep and clean the church. However, in that year Harve Sapp was hired to do the work for \$12.00 a year. He continued to serve in this capacity much of the time until the late 1940's. A final action of the trustees during these years was the sale in 1912 of the old organ which had been in the church for years.²⁸¹

In conclusion, the picture portrayed by Mt. Tabor during the years from 1890 to 1921 is not a pretty one. Except for the bright work of J. S. Hiatt and J. W. Vestal these years would indeed be very bleak. It seems that the church for the first time in its history stood still. There was little incentive to move ahead. When the pastors attempted to make even minor changes, Mt. Tabor presented a strong resistance, refusing to give up the way it had done things for years. If there is a time in the church's history which should be designated the "Dark Age" then these years appropriately fit the bill. It is hard to explain what can cause the membership of a church to exhibit this type of behavior. Many factors were involved. What is gratifying, however, is that this drooping pattern came to an end in 1921 and underwent a radical change from 1922 forward.

280. *Ibid.*, X, 1921; *Journal of W.N.C. Annual Conference*, 1964, p. 278.

281. Minutes of the Trustees of Mt. Tabor Church, 1911-1921.

VI.

THE SLOW SPRING THAW, 1922-1941

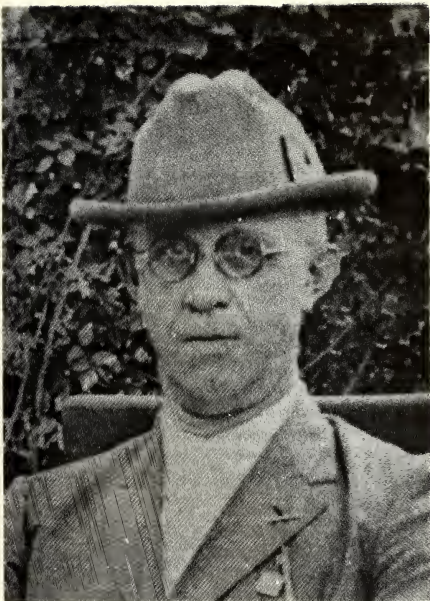
If 1890 to 1921 was a "dark age" in the history of Mt. Tabor religiously speaking, the years from 1922 to 1941 were a "dark age" so far as history writing is concerned. There are fewer sources and records for these years than for any other period in the history of the church. This is not an unusual occurrence, for during these years few churches kept adequate records. This was perhaps due to a lack of emphasis on record keeping and to the unsettled conditions which prevailed during these years. The records which do exist for these years are always sketchy and often garbled and conflicting.

From the records which are available, however, it is apparent that Mt. Tabor ran a course not very unlike that of the previous thirty years. However, a note of encouragement can be detected. Through the efforts of some truly outstanding pastors, Mt. Tabor began slowly to realize that it could not remain a closed institution and expect to live. The notion that Mt. Tabor had a mission to its community and to the outside world began to develop. The building itself was enlarged so that the existing programs of the church might be more effectively administered. Also by 1941 Mt. Tabor was a huge church which should have long since become a station. If it had not been for the depression years Mt. Tabor Church would probably have become a station earlier. At any rate from 1921 to 1941 the belief developed that Mt. Tabor could function better as an independent church. Thus in 1942 that notion was brought to final fruition.

From 1921 to 1929 the composition of the Forsyth circuit varied radically. In 1921 Oak Summit, Mineral Springs (Ogburn Memorial), Crews, Pine Grove, Bethel, Mt. Tabor, Marvin, and Shiloh composed the circuit. During the following nine years, however, most of these churches were placed on other circuits or made stations. Crews was moved to the Walkertown circuit in 1922 and Hiatt Memorial was inserted. The newly organized Westview Church was placed on the circuit in 1924. Nevertheless, by 1929 only three churches remained on the circuit: Mt. Tabor, Marvin, and Pine Grove. These three were the only churches from that time until the circuit was ended in 1941.²⁸²

The pastor of the Forsyth circuit from 1922 until 1925 was John Cline, one of the most dedicated and dynamic men to serve Mt. Tabor. Cline kept a complete diary of his work

282. *Journal of Western North Carolina Conference, 1921-1941.*



H. H. MITCHELL, 1917-1919



JAMES C. CORNETTE, 1921



JOHN CLINE, 1922-25



ROBERT C. GOFORTH, 1926

and also wrote articles on the progress of the circuit for the **Twin City Sentinel**. He was the first pastor of the circuit and Mt. Tabor to show a deep interest in the history of Methodism in Forsyth county. If it had not been for his work in collecting the records of the Forsyth circuit and depositing them at Mt. Tabor, this history would not be possible. However, Cline's work went far beyond this realm of record keeping. He also extended the work of the local churches more than any other pastor before his pastorate. That Mt. Tabor began a movement toward a wider involvement in the Methodist Church could well be attributed to the work of Cline more than any other single man.

During Cline's four years on the circuit an amazing amount of building activity took place. Of course much of this impetus can be attributed to the American real estate revolution of the 1920's. Nevertheless, besides the two new churches which appeared on the circuit with new buildings during his pastorate (Hiatt Memorial and Westview), Cline organized and led the building of complete new churches at Ogburn Memorial and Shiloh. In addition, Oak Summit, Bethel, and Mt. Tabor built educational wings and a new parsonage was built at Mt. Tabor. His own account of the other developments which took place during his pastorate was written as follows in 1925:

Splendid revivals have been enjoyed over the circuit during the four years just past. The pastor conducted most of these meetings himself. As a result of these services there have been hundreds of conversions and reconsecrations; 275 members have been received into the churches, not to mention those received by the pastors of the churches from the circuit by several partitionments. Many homes have instituted and continued family prayers; hundreds have learned to lead in public prayers and speak in testimony services; one young man is studying for the ministry; each of the churches has a weekly prayer service at the church, and most of them have from one to three cottage prayer services a week. The future prospects for the growth and advancement of the churches of the Forsyth circuit seem very bright.²⁸³

This was a fantastic program to be conducted by only one man. The accomplishments of these years was indeed great.

At Mt. Tabor in particular Cline set up a full slate of commissions and committees. The various organizations which he continued and put into working order were the following: Missionary Committee, Social Service Committee, Evangelistic Committee, Parsonage Committee, Stewards, Trustees, Sunday School officers, Christian Education Committee, Stewardship and Tithing Committee, Lay Speakers Committee, Board of Lay Activities, Usher Committee, Superannuate Endowment Committee, and a Christian Literature Committee. At least one third of the total membership of two hundred at

²⁸³. John Cline, "Forsyth Circuit Has Proud Record," *Twin City Sentinel* (date unknown).

Mt. Tabor held some type of office during his pastorate.²⁸⁴ Never before had the church been so effectively organized and so smoothly operated.

Cline stated that several great revivals were held at Mt. Tabor during these years at which more than one half of those present led in the prayers. On February 22, 1923 the first Woman's Missionary Society was organized at Mt. Tabor. On May 14, 1922 the Epworth League was reorganized with Jasper W. Lineback serving as the first president. Through the efforts of Cline the membership increased from around 200 to 275 during the four years.²⁸⁵

However, the most significant event which Cline engendered at Mt. Tabor was the construction of a new parsonage and a new Sunday-school annex. The parsonage of Forsyth circuit had been located first in Winston, then in Clemmonsville, Kernersville, Lewisville, and finally at Mineral Springs. Never had the parsonage been located at Mt. Tabor. In 1922, however, Mt. Tabor had become by far the largest and most influential church on the circuit. Therefore, it was logical that when the new parsonage was needed, after Mineral Springs left the circuit in 1923, that it should be placed at Mt. Tabor. The land for the parsonage was across the road from the church at the present site. It was donated by Mrs. Etta Leinbach. The actual construction of the parsonage began in February, 1925 and was completed by March 20 when Mr. and Mrs. Cline moved in. The new house was described as follows:

It is a first-class bungalow, containing six rooms, approximately 16 x 14 feet, basement, and porches, the front one 10 x 30 feet.

The cost of the parsonage, built with labor and materials secured at reduced prices, was \$4,500.²⁸⁶

The cost of building was split into shares, with each church on the circuit paying for a number of shares equal to the percentage it paid on the pastor's salary. Mt. Tabor purchased eleven shares at a cost of \$1,050.00.²⁸⁷

The second building project at Mt. Tabor was the Sunday-school annex. Until 1922 the Sunday-school classes had to be held in the one room church building. Until this time the old church building contained only one room and did not have the chancel area and choir loft as it did later. By 1921 the Sunday-school had grown to over 200 with twelve classes meeting in the one room. At this time a movement was begun to build better facilities. The Building Improvement Committee appointed by the Quarterly Conference in 1921 served

284. Mrs. John Cline, Carthage, N. C. to Laory E. Tise, August 27, 1766: "Historical Elements of Mt. Tabor Church."

285. *Ibid.*

286. John Cline, "Mt. Tabor one of Oldest M. E. Churches in County," *Twin City Sentinel* (October 13, 1925).

287. Mrs. Cline to Tise, August 27, 1966.

as the building committee with the addition of E. E. Beeson and W. L. Church. From 1922 until 1925 preparations were made to begin work. By early 1924 over \$3,000 had been collected.²⁸⁸

In 1924 the final plans were being made. In February 1924 the trustees purchased additional land. The new land was sold by J. C. Sapp for one dollar and contained 13,837 square feet.²⁸⁹ In addition, the building committee attempted to get contributions for the building from sources outside Mt. Tabor. Therefore, the following letter was written on March 4, 1924:

We the undersigned Trustees of Mt. Tabor Methodist Church South "which is located about five and one-half miles west of the city, on the Buena Vista Road," have authorized and appointed Bros. W. L. and R. W. Church to help secure funds to erect a Sunday-School building in connection with the present church building. This building is very much needed, for at present the Sunday-School of 300 is meeting in one room, a very unsatisfactory condition.

The proposed building is to cost about \$5,000.00 or \$6,000.00, we have in cash and reliable subscriptions approximately \$3,000.00, this leaves a balance to be raised of about \$3,000.

Will you please help us in this worthy undertaking by a donation?

May the Lord bless and prosper you, is our prayer:

Sincerely yours,

O. E. Holder, Chairman
E. M. Livengood, Secy. and Tr.
W. L. Church
A. V. Petree
R. W. Church²⁹⁰

This plea for outside donations must have been quite successful for in 1925 Cline wrote, "A number of contributors to these building projects (parsonage and annex) have been made by citizens of Winston-Salem, for which the members of this country church are deeply grateful."²⁹¹

By February 1925 actual construction was begun on the new building addition. Excavation for the construction, however, had begun on Thanksgiving Day, November 27, 1924. The work was completed at the beginning of September, 1925 in time for revival services in the enlarged auditorium on September 21st. The entire project of improving and enlarging the auditorium, building classrooms, and installing a new heating plant cost \$11,000, as usual considerably more than had at first been anticipated. This project brought the value of the entire building and eight-acre lot to approximately \$20,000.²⁹²

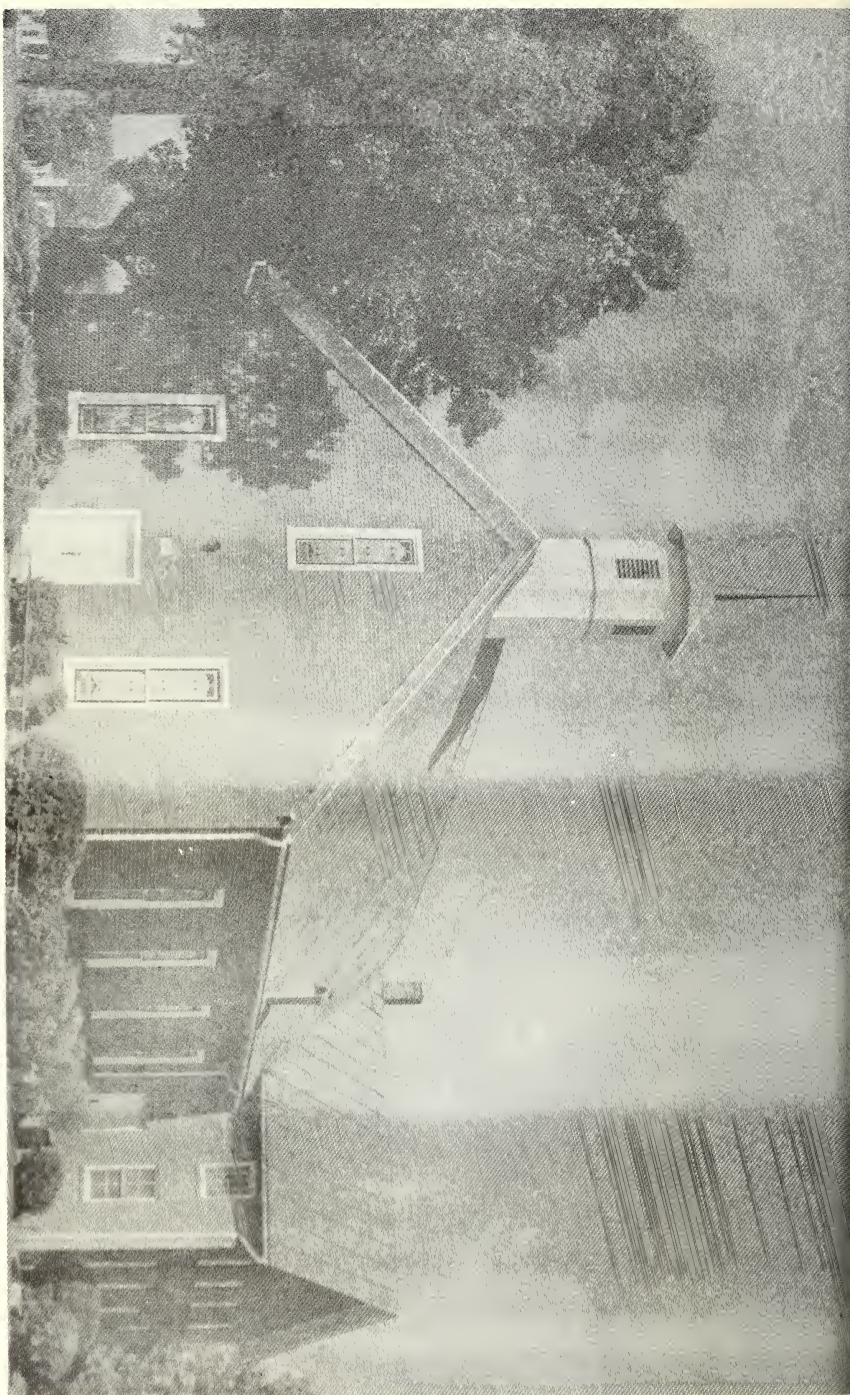
288. Cline, "Mt. Tabor One of Oldest."

289. Forsyth County Register of Deeds, Box 190, p. 100, February 19, 1924.

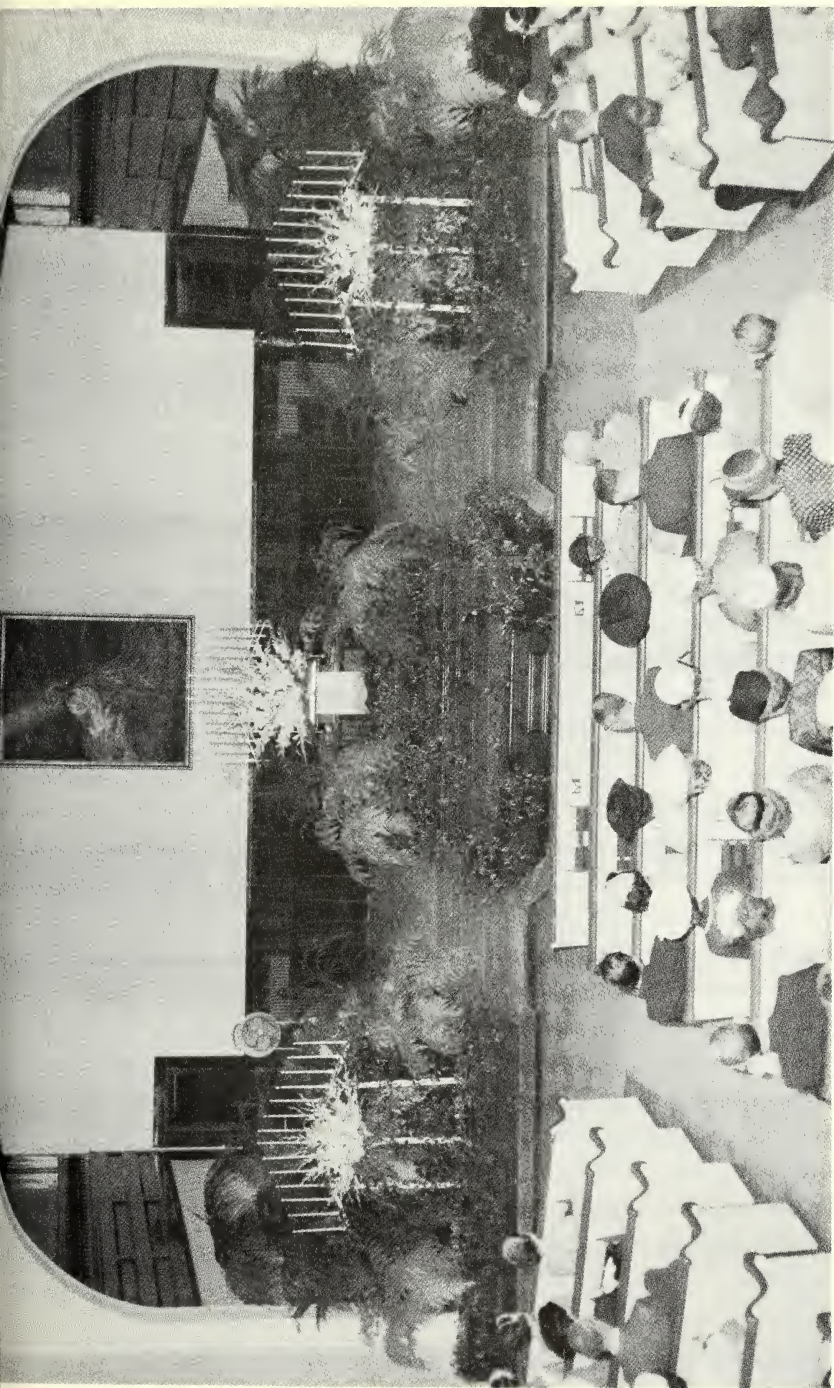
290. Letter provided by Mr. Walter Church.

291. Cline, "Mt. Tabor One of Oldest."⁴

292. Ibid.



MT. TABOR METHODIST CHURCH
1887 auditorium, 1925 educational building



Interior of 1887 building, with original pews.
Altar area and choir loft built in 1925.

Among the improvements made on the auditorium were the following: The addition of a large chancel area and choir loft outside the original auditorium. Also the four classrooms adjacent to the chancel area were constructed with folding doors so that they might be used as galleries for large crowds. The total enlargement was 20x60 feet and according to Cline would then seat approximately 900 persons, which is doubtful. Also, all new stained-glass memorial windows were installed in the old auditorium to replace the former clear glass windows. The Sunday-school annex included eleven Sunday-school rooms, averaging 14x20 feet in size. The new building also included a basement which was unfinished except for the area of the heating plant. When the basement was finished the new building could include other classrooms. According to Cline this new building could contain a Sunday-school of 800 persons, three times the size of the membership in 1925.²⁹³

With the completion of this building program Mt. Tabor was posed in a position to take on larger responsibilities in the community and in the Methodist Church at large. It had been thawed by the heat and fervor of building activity, a feeling which it had not known for more than thirty years. Following this, Mt. Tabor was never again quite as separated from its milieu as it had been between 1890 and 1921. Something in the activity and bustle of building a new edifice for the Church Universal seemed to bring new life to the church and the community.

Also during the pastorate of John Cline a move was made to preserve the memory of the role which John Alspaugh had played in the founding of Mt. Tabor. The first annual reunion of the descendents of John Alspaugh was held at Mt. Tabor on July 4, 1922. At this meeting it was suggested that the Alspaugh's collectively give a communion set to Mt. Tabor in memory of the church's founder. During this year a committee set up by the Alspaugh's collected money and purchased a silver communion set consisting of three trays with individual glasses and a cover, and also a bread plate. At the second annual reunion on July 4, 1923 the set was given to Mt. Tabor, being received by John Cline, who dedicated the set. The Alspaugh descendents added additional trays to the set in 1957.²⁹⁴

Following Cline's four-year pastorate R. C. Goforth became the pastor of the Forsyth circuit for one year in 1926. Goforth, a graduate of Trinity College in 1915, retired after

293. Ibid.

294. Mrs. A. B. Scroggs and Mrs. Will Ziglar, "A Silver Communion Service Is Presented to Mt. Tabor Church."

forty-five years in the ministry in 1963. Since that time he has lived in Hickory, N. C. and has served as minister to the sick in the First Methodist Church of Hickory. Recently that church honored him with a party on his seventy-fourth birthday and also gave him a new car.

Even though Goforth was at Mt. Tabor only one year, he led in an active ministry. He was kind enough to provide a voluminous description of Mt. Tabor and the community in the late 1920's from which the following excerpts are taken:

Mt. Tabor was the hub of the circuit with four other churches—Marvin Chapel, Hyatt Memorial, Pine Grove, and Westview. Mt. Tabor was the center of my activities since the parsonage was there. The parsonage was new, having just been completed. So I had the pleasure of helping grade the yard, make the drives, and set out the sugar maple trees around the parsonage. The trees came from the yard of Mr. Nat Petree. Just across the road from the Parsonage was the old historic Mt. Tabor Church, which had just built their first Educational Building under the ministry of the Reverend John Cline.

There was a considerable bank of red clay separating the church from the road. With the help of the farmers and their teams, we graded down the front yard and scattered the pile of dirt from the basement of the Educational Building. The old Mt. Tabor Cemetery (sic) was poorly arranged and crowded. So, extra land was secured near the church for a new cemetery, and a Planning Committee was appointed. One dry fall day I let the fire get out in the sage of the old cemetery (sic). Someone remarked: "It is all right for the Minister to scorch the living but not to burn the dead."

A well had been dug at the new parsonage, so the old spring was almost deserted and had been for some years. A dry fall in 1926 had almost caused the parsonage well to go dry. It became necessary to open up the old trail and clean out the spring so the parsonage family of five could have ample water. The Boy Scouts, newly organized, took this as a project and made a nice little park around the spring where the Epworth League often had outdoor picnics and vesper services. The Boy Scouts often made trips to Pilot Mountain, New River, etc.

The winter of 1926-27 was very rough and the roads to people's houses were often bad. The pastor walked or ran along little trails to visit the people of the church . . . he had a short cut to nearly every home. Mr. James Petree, Jerry Petree, Elisha Petree, and the Booe (Boose) boys were all fond of hunting. So, the path to their homes were more frequently used. The parsonage family enjoyed visiting Grandmother Booe (Boose), who was a fine old Dutch lady and did her baking in an outdoor oven. Such bread as she could bake! * * * Mrs. Lineback (Ellis) for years, sent us coffee cake at Christmas time. * * * They (Alspaughs) would furnish the chickens and give a big Chicken Supper for the church building fund. Lots of people from Winston-Salem enjoyed these chicken suppers.

The Endsleys were Quakers who were regular attendants at Mt. Tabor. They lived on a big farm along with the son Howard, and his wife. Mr. Endsley was a Yankee soldier. While passing through the Mt. Tabor Community one day with his soldiers he ordered a lovely maiden to hand him a drink of water while he sat on his horse. He said: "When the war is over, I am coming back here and marry that girl." And he did. While I was there, they celebrated Mr. Endsley's 90th Birthday. He and Mrs. Endsley dramatized the water incident. (Incidentally, Mr. Endsley contributed the bell for

the old church and it is to be replaced in the new steeple.--L.E.T.)

The Ellis Millers and Charlie Pfaff families were among our many friends. One day while visiting in the home, the little granddaughter asked the preacher what he liked to eat. His reply: "I like everything." She could not think of chittlings, so she blated out: "Do you like guts?"

We had as custodian of the church, Bob Ziglar, a retired street car motorman, who had lost a foot in a street car wreck. He and his family were good workers in the church.

The Mt. Tabor school building was still standing. It had been abandoned since consolidation with the new Old Town High School. The Boy Scouts used the old school building for awhile. During rain the school children gathered there to wait on the school bus.

Following the Billy Sunday Meeting in Winston-Salem, the Laymen organized a Billy Sunday Club. These men held services for the pastor, when he could not meet all his services during revivals.²⁹⁵

Billy Sunday, of course, was the early famous revivalist much like Billy Graham today. However, Billy Sunday never gained the wide respectability achieved by Billy Graham. Consequently, the establishment of Billy Sunday Clubs at Mt. Tabor reveals the revivalistic nature of Methodism as practiced at Mt. Tabor in the early twentieth century.

The pastor of the Forsyth circuit in 1927 through 1929 was Ambrose Burgess (1880-1963). He was a graduate of Trinity College and pursued further education at Drew University. From 1905 until 1948 he filled pastorates in the North Carolina, Baltimore, and Western North Carolina Conferences. The most significant event of Burgess' pastorate at Mt. Tabor was the final payment of the debt on the Sunday-school annex on December 27, 1927. One of the most memorable features of his pastorate has been described as the "good, deep, spiritual sermons and fine congregational singing under Mr. Burgess' leadership." His daughter, Mrs. Glenn Fulcher and the regular pianist Miss Edith Pitts played twin pianos at revival services and "would make the rafters ring with the music." Also, Burgess directed a fine Epworth League which sponsored a church library and a dramatics club.²⁹⁶

The pastor from 1930 through 1933 was Thomas B. Johnson (1864-1943). Johnson, a graduate of Trinity College, taught for several years before joining the Western North Carolina Conference as a minister in 1892. Johnson held a great interest in the Children's Home in Winston-Salem and served as a trustee for twenty-nine years until his death in 1943. Under Johnson's leadership Mt. Tabor's membership increased from 292 in 1929 to 381 in 1933. These were the harshest years of the depression. Consequently, the value of

295. Selected portions of R. C. Goforth, Hickory, N. C., to Larry E. Tise, August 23, 1966.

296. Mrs. Ambrose Burgess, Winston Salem, N. C. to Miss Martha Leinbach, July 23, 1966; and *Journal of W.N.C. Conference*, 1963, pp. 304-305.

the building at Mt. Tabor dropped from \$20,000 in 1929 to \$12,000 in 1933 and although Mt. Tabor contributed \$1,000 to the pastor's salary in 1929 it contributed nothing in 1933.²⁹⁷ However, in August 1930 the trustees of Mt. Tabor purchased the final piece of land which now makes up the Mt. Tabor Church tract. The new land was 1.83 acres and was bought with ten dollars and an exchange of property from R. D. Shore.²⁹⁸

The pastor of the circuit from 1934 until 1936 was Eugene W. Needham (b. 1899). Needham, who is now retired and lives near Pfafftown, joined the Western North Carolina Conference in 1925. Three years later he left to finish school at Duke Divinity School. Then he continued in the ministry until his retirement in 1964. Nothing of great historical importance occurred during his pastorate. In his words, "Everybody was fighting the depression." At his instigation a copy of Hoffman's "Garden of Gethsemane" was painted by Miss Inez Leinbach for use in the church, with the young adults of the church paying for the paints, canvas, and frame and the artist donating her work to the church, of which she has been a lifetime member. In 1935 it became necessary for repairs to be made on the parsonage. Because of the depression the Trustees of the parsonage asked that the repairs be made "at as Conservative Cost as possible, the estimated Cost being around \$60.00." The entire budget for Mt. Tabor in 1935 reflected the difficulty of the times. The total budget was \$1200, being broken down as follows: Pastor and Presiding Elder, \$762.50; Conference Claims, \$175.00; Children's Home \$70.00; Janitor, \$100.00; Lighting \$25.00; Fuel (Coal and Wood), \$50.00 and Incidentals \$17.50. During Needham's final year at Mt. Tabor a great deal of difficulty arose apparently over the establishment of a singing school at Mt. Tabor. Needham opposed the use of the church as a site for a secular singing school and received the support of the officials of the church in his contention. The minutes of the Stewards for July 19, 1936 contained the following notation: "Bro. Needham made a statement to the effect of the status of the church in regard to the outside influences coming into the Church. A Resolution was presented and passed that the board of stewards to stand by the pastor and the Church."³⁰⁰

The pastor of the Forsyth circuit for the last five years of its existence was Cicero William "Jack" Kirby (1901-1965). He became one of the most important ministers in the history

297. *Journal of W.N.C. Conference*, 1929-1933 and 1943, pp. 162-163.

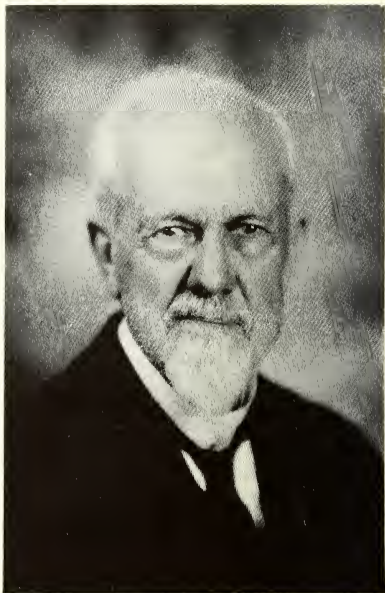
298. Register of Deeds, Forsyth County, Book 329, p. 96, August 4, 1830.

299. E. W. Needham, Pfafftown, to Miss Martha Leinback, Sept. 12, 1966.

300. Minutes of the Board of Stewards, November 7, 1935 and July 19, 1936.



A. BURGESS, 1927-1930



THOMAS B. JOHNSON, 1930-1933



EUGENE W. NEEDHAM, 1933-36



C. W. (JACK) KIRBY, 1936-1940

of Mt. Tabor Church. Kirby, born in Forsyth county, became a successful merchant before entering the ministry in 1933. After only eighteen years in the ministry he became District Superintendent of the Gastonia District. In 1956 he became the superintendent of the newly created Methodist Home in Charlotte, N. C., a position which he maintained until his retirement in 1960. When he died in 1965, he was buried at Mt. Tabor where he had rendered some of his most effective service.³⁰¹

When Kirby took over the pastorate at Mt. Tabor he set about reorganizing and reviving the work of the church. He brought the Epworth League to a full program and even organized a Junior and an Adult League. The Woman's Society at Mt. Tabor was enlarged by two additional circles. The Sunday-school was enlarged and began to have an annual missionary study course in 1937, the first being conducted by Miss Marjorie Petree and Mrs. Roy Boose. In other special projects Kirby made a study of the work of Lay Leaders and activated a committee on Christian Education. Finally, a commemorative service was held on the anniversary of Wesley's Aldersgate conversion in 1938.³⁰² During the last two years of Kirby's pastorate several other new features were added. In late 1940 it was decided that the church should have a bulletin at least once a month in which would appear the financial standing of the church as well as other items of interest. In January 1941 Kirby organized the first Wesley Brotherhood, a forerunner of the Methodist Men's Club.³⁰³

Also in 1939 Kirby decided to try to make the Easter service more meaningful by having a special eight o'clock service instead of the usual one at eleven o'clock. On April 9, 1939 the special observance began with a breakfast prepared by the youth of the church. Then an Easter worship service was held at eight. At the conclusion of the service during the final hymn the choir began a recessional, leading the entire congregation to the cemetery. On the cemetery grounds a Memorial Service was held with children, young people, and adults, concluding with the "Decoration of Graves."³⁰⁴ The special service proved to be so impressive that a Church Conference was called to consider making it an annual event. At the called conference the following petition was submitted with nine signatures:

We the undersigned petition this joint body to consider making the service held here on Easter Sunday morning an annual affair. We make this request because of the sacredness and the spiritual help we received from said service. Too, we have heard others say that

301. *Journal of W. N. C. Conference*, 1965. p. 320.

302. Forsyth, XI, 1937-1938.

303. *Board of Stewards Minutes*, 1939-1941.

304. *Mt. Tabor Bulletin*, Easter, April 9, 1939.

it is their desire and that they would appreciate it if this be the first of an annual Easter celebration.³⁰⁵

At the Conference held on April 16, 1939 it was voted to make the Memorial Service an annual event. Also a list of those present at the first service was compiled containing seventy-eight names.³⁰⁶ This service has accordingly been held without stint for the following twenty-seven years.

It was also during the pastorate of Kirby that the basement of the educational wing built in 1925 was completed. At the Forsyth circuit quarterly conference on April 25, 1937, Kirby reported that "Material improvement is being considered at Mt. Tabor." Three months later he stated that some of the work would be done in 1937. Finally, in December, 1937 the final plans were made and the conference recommended that the Trustees of Mt. Tabor "spend \$3,000.00 for the completion of the Educational Building and install a new heating plant." At the next conference the following people were named to a building committee for the project: Miss Marjorie Petree, Robert Flynt, Miss Evelyn Yarbrough, Mrs. C. S. Pitzer, Francis Church, C. S. Pitzer, E. M. Livengood, G. W. Dilworth, E. L. Miller, John Binkley, and T. A. Essex.³⁰⁷ The work was then carried out during 1938 and 1939 largely with the work being done by members of the church.

However, the payment for the work extended into 1941. In January 1940 the Duke Endowment gave \$750.00 to aid the church in reducing the indebtedness. That left an almost like amount to be raised. Therefore, plans were made for a Building Fund drive to complete the payments, beginning on July 1, 1940. However, many obstacles were met so that in December there was still a bill of \$505.00 left to be paid. The Building Committee, therefore, decided to select 135 people who would be asked to give five dollars each so that the debt could be closed. Apparently this last measure worked for in July, 1941 the following report was made to the Board of Stewards:

Mr. Coltrane, treasurer of the Building Fund, reported that the deed of trust on the church building has been cancelled and the church indebtedness to the Standard Building and Loan Association paid in full.

At the same time Kirby suggested that the church should invite Bishop Purcell to dedicate the completed project, along with the whole educational annex and parsonage which had never been dedicated.³⁰⁸ This service was held on October 19, 1941.

305. Petition to Church Conference, April 16, 1939.

306. Minutes of Church Conference Mount Tabor Methodist Church, April 9, 1939. All materials on the first Easter Service were supplied by Mrs. Marjorie Petree Jones.

307. Forsyth, XI, April 25, July 11, and December 1, 1937; Feb. 13, 1938.

308. Minutes of the Board of Stewards, January 22, May 23, June 17, December 16, 1940; January 20, February 25, and July 21, 1941.

Throughout the pastorate of Kirby the Trustees of the parsonage from Mt. Tabor, Marvin, and Pine Grove worked very hard in maintaining the pastor's home. When Kirby first came he appreciatively said,

Much improvement has been done at the parsonage. The well has been put in first class shape. Running water installed with bath and other modern fixtures. Too, the ladies of the different churches have furnished the parsonage with many new furnishings too numerous to mention.³⁰⁹

The parsonage was often an object of efforts both by individuals and the community as a whole. When the parsonage was originally built, the three churches had shared in the cost, with each church paying a certain percentage. This percentage was also to be followed in the costs of upkeep. However, since the home was at Mt. Tabor this church took an undue load of the bills between 1925 and 1940. Thus when the circuit was broken up in 1941 some disagreement arose over how the property settlement should be made. After some dispute Mt. Tabor's share was declared to be considerably more than its original investment. In 1941 the property was valued at \$2,500 and Mt. Tabor's share was 45%. Therefore, the remaining 55% had to be paid to the other churches—\$750 to Marvin and \$625 to Pine Grove. Between 1941 and 1943 it was necessary for several fund drives to be held in order to raise these amounts. Finally, on January 18, 1943 Luther Sapp, the treasurer, reported that the balance had been paid on the parsonage indebtedness.³¹⁰

As early as 1927 Mt. Tabor already had 279 members and 408 enrolled in its Sunday-school. Even at this early date Mt. Tabor was large enough to become a station church. There were others of a comparable size that had already attained independent status at this time. By 1938 Mt. Tabor's membership had grown to 444 and yet, even though it was larger than many station churches, Mt. Tabor remained one church on a three-point charge. Not until the membership was approaching five hundred in 1941 did Mt. Tabor become a station. The question might be asked why Mt. Tabor was so slow in attaining an independent status. The answer is to be found in the financial status of the membership of the church. Mt. Tabor community was composed almost entirely of lower and lower middle-class families. There were few members of the professional or semi-wealthy class. Consequently, when the depression came in the early thirties, the type of people in the community were hardest hit by the harsh economic conditions. During the 1930's Mt. Tabor experienced great difficulties in meeting even its share of the commitments of the Forsyth

309. Forsyth, XI, December 6, 1936.

310. Trustees of Forsyth Circuit Parsonage Minutes, 1938-1941; Board of Stewards of Mt. Tabor, 1941-1943.

Circuit and also in paying for the small amount of work which it had done on the facilities. It is not hard to see, then, why Mt. Tabor could not support a full-time pastor.

However, in the late 1930's when the economy of the nation began to rise once again, there also came a thaw in the tight finances of the church. This factor combined with the great advances wrought by Kirby brought the church to the point where it could seek independent status in 1940. The portent of this move began as early as 1938 when Kirby told the Quarterly Conference that

The Forsyth Charge is composed of the following Churches, Marvin Chapel, Mount Tabor, and Pine Grove. Since our last quarterly conference of last year at least 50 new homes have been built within the bounds of our charge. In fact this charge can no longer be thought of as strictly a rural charge. The city has almost reached us. Because of this our responsibility is much greater.³¹¹

Once again the growth of Mt. Tabor community initiated the realization at the church that its responsibility had grown and led to new action.

Kirby's role in the advancement of the work at Mt. Tabor became so prominent that in 1940 a special request was made that he be returned for a fifth year. Consequently, his salary was given a substantial increase. By February 1941 after much consideration it was decided to make Mt. Tabor a station at the end of the conference year. The official minutes of the action were as follows: "Marjorie Petree moved that we make our church a station next year. Mrs. Charles Ransome seconded the motion and it was carried."³¹² The action to bring about the creation of Mt. Tabor as a station began in July:

Mr. Kirby suggested that the Chairman appoint a committee to work up a resolution to be presented to Dr. Weaver, District Superintendent, in regard to the desire of this church to become a station, such resolution in turn to be presented to the Bishop. Mr. A. V. Petree moved that the Chairman appoint a committee to draw up a resolution.³¹³

The resultant resolution was written on September 2, 1941 and was sent to Dr. Weaver signed by twenty-two Stewards with Roy A. Boose as chairman. The letter read as follows:

In a meeting earlier this year the Board of Stewards of the Mount Tabor Church voted that "it is the desire and aim of this Board that our church be made a station church in the new year ahead."

We have for some time been aware of the needs of our church and community, and have been hoping that the time would come when we could have a full-time pastor for our church. Mount Tabor is now a church of about 475 members, and is in the midst of a fast-growing community. New homes are being build almost every day, and new families are moving into the community, which need

311. Forsyth, XI, December 1, 1937.

312. Minutes of the Board of Stewards, September 22 and 29, 1940; February 25, 1941.

313. Ibid., July 21, 1941.

to be reached and brought into the circle of the church. Further, whereas the community was formerly composed mainly of families supported by farms, during the last few years the economic situation has changed. The community has shifted from a rural community into an urban community, and the source of income for support of the church has increased, along with the field for service. In fact, we feel that the field for service in our community is now so broad that it is physically impossible for the most energetic and conscientious minister to do more than the work which our community needs.

The purpose of this letter is to confirm to you the fact that, realizing our opportunities and needs, we do want to be made a station and to be sent a fulltime pastor, and to ask you to present our request to the Bishop and his Cabinet for consideration.³¹⁴

The request was granted so that plans for the change were rapidly being made. In September the Board of Stewards planned to entertain the official boards of Marvin and Pine Grove "inasmuch as the charge would be broken up at the end of this year." However, these plans fell through and instead a social was held on October 28, 1941 honoring Kirby, whose leadership during the past five years had been so crucial in the change.³¹⁵

The influence of both the conditions in the nation and in the Mt. Tabor community can be seen as never before in the period from 1922 to 1941. The economic depression of the 1930's impeded the establishment of Mt. Tabor as a station and also hampered the ongoing program of the church. Also, the influx of people into the community which began to gain momentum in the late 1930's brought enlarged responsibilities to Mt. Tabor. This growth continued after the war and into the 1950's and 1960's. Consequently, the question which faced Mt. Tabor for the following quarter century was how great a role it would take in caring for the needs of these new people. However, by 1941 a slow spring thaw had taken place which brought to Mt. Tabor a realization that it must move forward.

³¹⁴. Board of Stewards Mount Tabor Methodist Church to Dr. C. C. Weaver, September 2, 1941.

³¹⁵. Minutes of the Board of Stewards, September 22 and October 19, 1941.

VII.

MT. TABOR STATION AND A DEVELOPING URGE TO GO FORWARD, 1942-1955.

The period between late 1941 and 1955 was a questioning time in the history of Mt. Tabor Church. Even though Mt. Tabor had realized that it had a mission to fulfill the religious needs of its growing community, it was reluctant to take the necessary steps to proceed to a larger ministry. As the membership grew from 481 in 1942 to 692 in 1955, the officials of the church debated about when needed improvements in the physical plant should be made. In addition, the church seemed to be quite reluctant to enlarge the church program. However, under the leadership of four dynamic pastors during these years an urge to go forward was fostered which began to take bloom in 1955. By the time the needed enlargement began to take place it had almost become too late for Mt. Tabor to reach many of the people in the community.

The first full-time pastor of Mt. Tabor Church was Abram Jones Cox (b. 1914). Cox, who was a graduate of Lenoir-Rhyne College and Duke Divinity School, came to Mt. Tabor as his second pastorate and remained for four years. His pastorate at Mt. Tabor encompassed the war years of the Second World War. His description of the effect of the war was as follows:

We were appointed to Mt. Tabor in September before Pearl Harbor. On Sunday afternoon of Pearl Harbor my wife was sick with a sinus infection. Some friends from Misenheimer (Pfeiffer) had called. When they left a church member came by to tell us of the Japanese attack. I knew nothing of Pearl Harbor. Not having my radio on I could not even discuss the profound consequences that were to follow. We served during those four years and had difficulty getting meat, butter, soap and etc. We remember the days of price regulation and rationing very well. We had abundant amounts of gasoline and had no difficulty getting automobile tires recapped.³¹⁶

Unlike the Civil War and the depression of the 1930's, the war had no retarding effect on Mt. Tabor at all. In fact, the economic conditions during the war were greatly improved over the harsh circumstances of the 1930's. Also only one young man from Mt. Tabor was lost during the war.³¹⁷

Cox continued to describe his general impressions of Mt. Tabor and its program during these years:

The Church attendance was wonderful and the finances were always ahead of the Budget requirements. The Church was highly organized and had a group of wonderful leaders. One distinct memory was the number of lovely old people. There were dozens

316. Abram J. Cox. Concord, N. C. to Larry E. Tise, July 20, 1966.

317. *Ibid.*

of young adult couples about our age. The names of many of the people were strange to us and were most intriguing (Pfaff, Livengood, Pitzer, Leinbach, Sapp, Boose, Petree, Church, Ziglar, and etc.) The old sanctuary seemed to us to be so very large and I felt I had to speak so loudly. We had our first experience with Visitation Evangelism while we were there and received over seventy people into the church on one Sunday. Our greatest experience was the birth of our son on March 31, 1945.³¹⁸

Cox's picture of Mt. Tabor is a good one and his reports to the Quarterly Conference upheld this opinion.

There were many accomplishments recorded during Cox's pastorate. One, which was not a happy one, was the establishment of an honor roll in 1942 of those members who were serving in the armed services during the war. The same year he reported that there were twenty-six serving in the armed forces and that he had endeavored to keep in contact with them. By early 1943 so many of the people had entered service and so many were working at defense centers that the attendance at church began to be affected.³¹⁹ Nevertheless, the number of organizations in the church began to grow and develop in quality. The scouting program was in full swing and the boy scouts were permitted to serve on fifth Sundays as ushers and to keep the pews filled with cards, envelopes, and pencils.³⁰² The youth organizations were reorganized with the programs being improved, thus causing an increased attendance.³²¹ The Wesley Brotherhood for men was reorganized and put in functioning order.

A new project was undertaken in 1943. For some years there had been concern that the youth of the community were not getting enough instruction in the Bible, especially through the public school systems. Therefore, the question was posed why could the churches of the community not pay the salary of a teacher in the local public school to teach a course on the Bible. The idea was approved by the Stewards in 1943. Through the leadership of the Old Town Woman's Club and the Old Town Civic Club, it was determined that the total cost of the project per year would be around \$2,000 for salary and materials. Mt. Tabor's share in the costs was determined to be \$300 according to its membership. However, the Stewards approved only \$250 for the coming year (1944-1945). The teacher was hired and the course taught as planned, with only one person from Mt. Tabor taking it. The following year Mt. Tabor's share was only \$150. The teacher was continued with the financial support of Mt. Tabor for a number of years.³²²

318. *Ibid.*

319. Stewards, June 22, 1942; Mt. Tabor Quarterly Conference, December, 1942 and March 22, 1943.

320. Stewards, November 17, 1941.

321. Mt. Tabor Q. C., December, 1942.

322. Stewards, October 3, 1943; July 23 and September 5, 1944; and May 21, 1945.

During Cox's pastorate additional problems were experienced with the administration of the cemetery. Thus it was decided in 1943 to write letters to relatives of all those buried in the cemetery to ask for funds for its upkeep. Some money for this purpose had been gained with the establishment of the Endsley fund in 1930. David Endsley, the Quaker who attended Mt. Tabor and who gave the bell for the church, left in his will a provision for \$1500 to be given to Mt. Tabor for the upkeep of the cemetery.³²³ The income from this fund, however, was not enough to pay for the entire costs. In order to make the requests for money systematic and the records of the cemetery accurate, the Stewards gave the Trustees \$20 in 1943 to have a comprehensive map of the plots drawn. In addition a Trust fund was established for the continuous care of the grounds. Therefore the letter which was sent was written "to explain the trust fund which has been started—interest to pay for upkeep, \$125.00 per annum. The letter will provide space for member to designate whether his donation is to go toward present upkeep or for the Trust Fund."³²⁴

It was during Cox's pastorate that the final payments to Marvin and Pine Grove on the parsonage were made, of course. At the same meeting during which the final payment was announced the plans were made for another improvement project. A plan formulated by the Trustees to beautify and improve the entire church grounds was discussed and approved. The first phase of this project was completed in April 1943 with the grading of the parking area by the State Highway Commission without charge. In addition to this work, \$135 was expended on providing better drainage for the church building. A final item of business worthy of note was the decision to have bulletins printed by Clay Printing Company at a cost of \$200 per year and an illuminated church sign was installed in front of the church.³²⁵

One of the most significant achievements in the history of Mt. Tabor was made in 1945. That year with the end of the war in sight, the General Conference of the Methodist Church decided to undertake a ten-year program entitled a "Crusade for Christ." This program was intended to support "an enlarged missionary program, the rebuilding of hospitals and the reestablishment of mission stations and churches, and emphasis on education throughout the world." The total cost was estimated to be twenty-five million dollars. The quota to be raised by the Winston-Salem District was \$60,000 and that of Mt. Tabor, \$1,000. The discussion of the Stewards

323. Codicil of the Last Will and Testament of David Endsley, October 11, 1930.

324. Stewards, January 18, February 22, and March 22, 1943.

325. Stewards, January 18, April 19, June 28, 1943 and August 20, 1945.



ABRAM J. COX, 1940-1944



R. W. McCULLEY, 1946-48



CHARLES E. SHANNON, 1949-1954



THAD McDONALD, JR., 1954

on how to raise this money was as follows:

It was first considered to ask our members for one day's pay, but in view of the fact that other churches are responding so well, it was decided to raise our sight and asked for two day's pay from all members gainfully employed, as well as contributions from every church member.

On February 28 Cox wrote a letter to the members of the congregation saying:

As your pastor, I cannot urge you too strongly to be present Sunday. All of us are aware of the destruction and need of our world. It will give us such a deep peace and joy to know our hands are having a part in binding up the wounds of our bleeding world. Come to your church on this first Sunday in March and let us lay our offerings and our hearts at the feet of Christ.

At the end of the crusade for money Cox told the congregation that \$2,500 had been raised, two and one-half times that asked, and that proportionately Mt. Tabor had given the largest amount of any church in the Conference.³²⁶ This project brought to an end the highly successful pastorate of Cox.

The second full-time pastor and follower of Cox was R. W. McCulley from 1946-1949. McCulley placed a great deal of emphasis on full organization and on the spiritual side of church life at Mt. Tabor. Shortly after arriving he formed an Intermediate Youth Fellowship for the younger youth of the church. A year later he organized a Young Adult Fellowship for young married couples.³²⁷ In addition, prayer meetings became more than ever the spiritual expression of the membership. At the first prayer meeting in 1946, 74 people were present while 71 were at the second one. McCulley stated at the time that "it is our belief that this service will prove of additional aid to the growth of our spiritual life." In 1947 he again expressed the view that the prayer meetings were "a blessing in our midst."³²⁸ Then, too, his dynamic sermons caused the attendance to increase considerably. However, a polio epidemic in 1948, as the one in 1945, caused a rapid drop in attendance because of the Board of Health's restriction against anyone under sixteen attending public meetings.

One project which the church was asked to support turned out to be a controversial issue. In 1948 Mt. Tabor was asked to give \$1,050 to the Methodist Home which was being built in Charlotte, N. C. In order to raise the money the Stewards decided to contact 105 members and ask them to contribute ten dollars apiece. But a special offering was to be held on May 9, 1948. However, after a month of effort less than half the money had been raised. Further efforts yielded only an additional \$60.00. The problem arose over the fact that even

326. Stewards, January 10, February 28, and May 21, 1945.

327. Mt. Tabor Q. C. December 16, 1945 and November 10, 1946.

328. *Ibid.*, July 29, November 10, 1946 and February 9, 1947.

though one gave liberally to the Home, no one would be admitted if it were necessary for him to be bed-ridden. This limitation was made so that personnel and operating expenses could be kept at a minimum. The controversy raged on so that a year later Mt. Tabor still owed almost \$500.00 to the home. When it was realized that collecting the money would be impossible, the Board of Stewards asked the superintendent of the Home to come to Mt. Tabor and explain the nature and function of the Home. After two years of attempts, the effort had come to a standstill, the condition in which it remained when McCulley left in 1949.³³⁰

Other items of interest were as follows: The first full-time janitor was hired in 1946 with the salary set at \$125 annually.³³¹ The beautification work on the church grounds was completed in 1947 at a cost of \$2500.00.³³² The old auditorium was insulated, painted, and repaired for \$2300.00 in 1948.³³³ New choir robes were purchased the same year. A new organ was purchased in 1949 at a cost of approximately \$3,000.00. Repairs on the parsonage were made at a cost of \$750.00. Walks around the church and into the cemetery were laid for \$518.80. Finally, the Bible teacher at Old Town School was supported through 1949.³³⁴

However, the most important development at Mt. Tabor during the pastorate of McCulley was the establishment of a building fund for future expansion of the church building. In December 1946 the Stewards decided to set up a fund which would begin in February, 1947. The first offering resulted in over \$1100 in collections. Milton Fare was made treasurer of the fund.³³⁵ On March 9, 1947 McCulley called a Church Conference to determine how the expansion program would be directed. For this purpose three plans of procedure were offered and the third was selected. This plan was as follows:

1. Install a new heating system.
2. Build a wing to educational building.
3. Patch up the church auditorium. Paint, new roof, etc.
4. In a few years build an auditorium that will seat around 400 or 500 people.

With this plan accepted a building committee was elected consisting of Claude Petree, Roy Boose, Milton Fare, Jack Hylton, and G. G. Young.³³⁶ In June, McCulley reported that the first phase of the building program had begun with the letting of a contract for the heating system for \$7,500.³³⁷

330. Stewards, March 22, April 19, May 17, 19, and June 5, 1948; May 1 and July 18, 1949.

331. *Ibid.*, September 16, 1946.

332. Mt. Tabor Q. C., September 14, 1947.

333. Stewards, March 22, 1948.

334. *Ibid.*, October 18, 1948; January 17 and September 19, 1949.

335. *Ibid.*, December 17, 1946 and March 17, 1947; Mt. Tabor Q. C. June 15, 1947.

337. Mt. Tabor Q. C., June 15, 1947.

Throughout the remainder of McCulley's pastorate he expended a great deal of energy attempting to convince the congregation of the need for expansion as rapidly as possible. In 1948 he told the Stewards:

. . . we need more Sunday school rooms, also we will need a new auditorium along with an increase in the budget and with no so-to-speak wealthy people in our church . . . the only way to meet the needs would be tithing.

Later he told the Quarterly Conference as his pastorate came to an end:

We see a great future for this church. God grant that we might see the vision and give of our best to meet the challenge that God has given to each of us. With Him we will not fail.³³⁸

Thus, McCulley and Cox were the first to urge Mt. Tabor to meet the challenge of the growing community. They first realized that Mt. Tabor as a suburb of Winston-Salem would receive a huge boost in population as the shift moved from urban dwelling to suburban homes. However, the funds came in slowly and leisurely. Mt. Tabor had not yet been fully convinced of the need for long range planning and immediate action.

The man who finally convinced the people of Mt. Tabor that they must look to the future was Charles E. Shannon, pastor for five years from 1950-1954. Shannon took the seed which had been planted by McCulley and Cox and brought it into full bloom. This energetic man has since become one of the District Superintendents of the Western North Carolina Conference. Under his leadership the program at Mt. Tabor flowered as it never had before. Mt. Tabor began to give assistance and make improvements which are too numerous for one to assess. Consequently, only some of the more important developments can be noted.

One of Shannon's accomplishments was to revolutionize the administrative methods in the church. A mimeograph machine, typewriter, and other office aids were purchased. Also some part-time secretarial help was provided in 1951 and a telephone was installed. Consequently, the records, minutes, and bulletins during these years were better kept and more informative.³³⁹ Also the remaining debt on the heating system of \$2000 was paid off and a note-burning ceremony was held on June 13, 1950.³⁴⁰ When this was completed repairs were made on the roof of the auditorium and work was done to ventilate the basement, thus making the space more usable.³⁴¹ R. C. Goodchild, a retired Salvation Army chaplain, was made the financial secretary of the church, a position which he retained until his death.

338. *Ibid.*, July 25, 1948; Stewards, August 14, 1948.

339. Stewards, 1949-1951.

340. Minutes of Trustees, June 3, 1950.

341. Stewards, November 12, 1952, July 11, 1953.

While the program was expanded to include benevolent giving to the Golden Cross Hospital Fund, Methodist Home, Mt. Tabor Fire Department, and the Old Town Bible teacher, members of the church began to contribute money to enhance various aspects of the church work. Mr. E. L. Miller, long-time leader at Mt. Tabor, contributed \$1,000 in 1950 to create a special fund to be known as "The Miller Organ Fund" to provide salary support for the payment of the church organist.³⁴² Also on February 5, 1950 a special Church Conference was called under the sponsorship of the Youth Fellowship to discuss the installation of chimes in the church auditorium. The idea was approved with the money to be raised by subscription only. Mrs. R. V. Brewer was the largest contributor with \$400.00. The money was raised and the new chimes put into use.³⁴³ Also on October 10, 1950 a request of the Intermediate Boys class to erect a monument to the Negroes buried in the Mt. Tabor cemetery was approved by the Board of Trustees.³⁴⁴

However, the three most outstanding achievements of the Shannon pastorate were the establishment of an Official Board, the improvement of the scouting program, and the continued efforts on the building program. A study was launched in 1950 to examine the rotation system in church offices suggested by the Methodist Church. Under this plan the Board of Stewards, Trustees, and other official bodies of the church would always be a multiple of three, with one third of each group retiring each year. This way no officer would be allowed to serve in a single capacity for more than three years at a time. This plan would guard against the stagnation of the official work in the hands of a few powerful figures in the church and would also allow more members to be used as officials. This procedure was adopted to go into effect in 1951.³⁴⁵ Then in 1952 the Official Board was created as a joint meeting of all the officers of the church.³⁴⁶ It was during Shannon's pastorate that Francis Church requested and was granted license to preach, and since that time has served the congregation in several ways as a Local Preacher. Also a member of the Mt. Tabor congregation, Miss Helen Coltrane, graduated from High Point College in 1953 as a qualified Director of Christian Education, a vocation she followed for several years at Laurinburg, N. C. and Washington, D. C.

In late 1951 the scouting program was reorganized and plans were made for the renovation of the existing Scout Hut.

342. *Ibid.*, December 28, 1950.

343. Mt. Tabor Church Conference, February 5, 1950.

344. Trustees, October 10, 1950.

345. Stewards, June 22, 1950; Mt. Tabor Q. C., July 26, 1950.

346. *Ibid.*, October 23, 1952.

At first the committee appointed for the project thought that the renovation could be completed for \$1500.00. But after a study completed by an architect, Donald Van Etten, it was reported that from five to eight thousand dollars would be required. Therefore, instead of making the project one for general church donations, the committee decided to ask for special donations from parents of the scouts. The plans called for the excavation of a basement under the existing hut and raising it so that a large room could be built. By February 1952 over \$500 had been raised for the project, and a month later the committee reported \$1,111. But the incoming funds halted at this amount requiring the church to offer \$1,000 from the treasury of the church to complete the work. Thus by February 1953 the work had been completed at a low cost since much of the labor was provided by interested parties. Donald Van Etten became Scoutmaster of the Boy Scout Troop and continued in this capacity until 1961.³⁴⁷

Shortly after Shannon became pastor the plans made by McCulley for the future building needs of the church were disregarded and new plans were formulated. The Quarterly Conference on July 26, 1950 voted to elect a new building committee with the following reasons given:

Due to the growth of the Mt. Tabor Community, especially in the vicinity of Mt. Tabor Methodist Church; and being conscious of the overcrowded facilities of Mt. Tabor Methodist Church in both Worship and Church School facilities, be it therefore resolved that a Building Committee of seven members be appointed by the Quarterly Conference to study the needs of the Church and to receive and hold Building Funds.³⁴⁸

In late 1951 Shannon reported to the Quarterly Conference that

The building Committee has studied our needs as well as plans whereby these can be met. Preliminary sketches of such plans are to be presented to the congregation soon. Although no great stress has been placed on the Building Fund, it has steadily grown.³⁴⁹

Two sets of sketches for a new Educational Building were obtained and plans were made for these to be presented to the congregation at a Church Conference.

However, for the following three years building plans were allowed to languish with nothing being done other than the further collection of building funds. In early 1954, after carefully drawn plans for a building campaign had been made, the building program came into full swing. On January 10 of that year at a Church Conference the Building Committee reported that the need for additional Sunday-school space could be postponed no longer. It said,

347. Official Board Minutes, October 25, December 27, 1951; January 24, February 28, March 27, May 22, November 12, and December 10, 1952.

348. Mt. Tabor Quarterly Conference, July 26, 1950.

349. *Ibid.*, September 2, 1951.

We have come to a unanimous decision, namely that the need for facilities for educational activities is much greater than any other present need. We have observed the action of other churches in conducting two morning services to accomodate their congregations, but have found that the only way to meet the need in Sunday School activities is to construct a building. With these factors in mind we make the following recommendations:

1. That an addition be made to the Educational Building to be approximately 44 x 50 feet on the East side of our present building; and that the present committee be instructed to have plans drawn.

2. That such an addition would have two floors and a full basement which would be left without wall partitions, posts, or masonry columns as a possible temporary place for worship services; and that such construction be made as nearly similar in appearance to the present Educational Building as good judgment would allow.

3. That the present Finance Commission of our Church organize and direct a campaign to raise \$50,000 to cover the estimated cost of the above mentioned addition.³⁵⁰

The congregation accepted the recommendations as read and plans were rapidly put together for the following financial crusade.

On February 25 Shannon called together the various sub-committees for the planning of the publicity, saying

I have obtained various items of publicity and have studied procedure methods of two other church's fund drives since our meetings, and I want to share with you this information, in the belief that we will want to reschedule certain parts of our drive.³⁵¹

At this meeting it was decided to have an all-out period of pledging between April 1-15 and that the pledge period would last for 30 months. The service of fifty-four canvassers was obtained to cover the entire membership.³⁵² On March 10 Mrs. H. A. Jemison, Chairman of Publicity, reported to the congregation what plans had been made:

Last Sunday our Sunday School attendance was 348, the highest in more than five years, and these people came without any campaign for attendance. This is another clear indication that we must make real our hopes and dreams of an addition to the Sunday School Building—and do it as soon as possible. The Building and Finance Committees have been working most diligently on our Campaign, and plans are now complete for Solicitation to be made of the entire membership from April 1-15, 1954.³⁵³

As the time for the campaign drew near further letters were sent to members. One of them outlined the types of gifts that would need to be given. Another included a cartoon depicting the visit of the minister in a home of a parishoner so unwilling to give to the building fund that he hid under a bed. The caption read, "So glad to catch you in, Brother Adams. I presume you know about our building-fund drive."³⁵⁴ Also a campaign brochure was constructed and printed to show the

350. Mt. Tabor Church Conference, January 10, 1954.

351. Charles E. Shannon to the Members of the Building and the Finance Committees, February 25, 1954.

352. T. W. Shore, Roy Boose, Ted Essie and Charlie Shannon to prospective canvassers, March 10, 1954.

353. Mrs. H. A. Jemison to Members and Friends, March 10, 1954.

354. The Finance Committee to Fellow-Churchmen, March 25, 1954.

conditions and needs of Mt. Tabor, printed free of charge by the Hunter Publishing Company.³⁵⁵ Also, "Minute Men Speakers" were scheduled to speak both in the regular church services and in Sunday-school meetings.

The results of the campaign were reported to the congregation by Roy Boose, Chairman of the Building Committee, and M. F. Fare, Secretary of the Committee:

The results to date of the Building Fund Drive have been a source of encouragement to the Building Committee because it proves that there is an almost unanimous opinion among the members of the congregation that we are correct in our belief that the Educational Building Addition was of greatest need. There are several local members whom we have not been able to talk with, and all the non-resident members are yet to pledge. However, there is in cash and pledges \$43,702.00.³⁵⁶

Through the tireless efforts of these men and of the pastor, the long-awaited building addition was finally in the drawing board stages.

At this crucial point in the planning stages, however, it was necessary for Shannon to leave after five years of service to Mt. Tabor. His successor in 1954-1955 for only a single year was Thad L. McDonald, Jr. During McDonald's one-year pastorate little was accomplished on the building program, but through no fault of his own. The building fund collections steadily came into the treasurer, B. B. Griffin. In December, 1954 the amount on hand was \$14,481.89. At the end of the conference year \$25,934.42 had been collected, enough to begin work on the building. However, another factor held up the beginning of construction. The architect, a Mr. Haynes of Durham, was extremely slow in completing the plans. In fact, he put off the date for the plans to be released so long that it was necessary for the District Superintendent to inquire into the matter in June, 1955.³⁵⁷ It finally became necessary for the Official Board to force him to set a date for completion of the plans or else be released from the job. However, not until August did he finally promise to have the plans prepared by September 1, 1955.³⁵⁸

In the meantime, however, Annual Conference was approaching and the Official Board asked for the return of McDonald for a second year. However, when the conference was ended McDonald was not returned. The Official Board, not able to understand the reason for this sudden change, asked the District Superintendent to attend one of its meetings and explain what had happened. Kenneth Goodson, the District Superintendent at the time, came and explained that while at Conference he had received a letter from McDonald

355. "The Proposal of a Program of Expansion," 1954.

356. Roy Boose and M. F. Fare to Fellow Churchmen, May 3, 1954.

357. Official Board, June 15, 1955.

358. *Ibid.*, August 10, 1955.

stating that he wished to be moved to another church because he felt that Mt. Tabor required a more aggressive minister as a result of the rapidly increasing requirements of a vast building program and a growing community. The church regretted McDonald's departure, since he had rendered a strong pastoral ministry to the members of the church.³⁵⁹

This unhappy event brought to a close an important era in the history of Mt. Tabor. Under the leadership of four extremely good ministers, Mt. Tabor had been brought from a reluctant, rural church to a point where it was being forced to become either a daring, suburban church or else an institution which was passed by as the area began to explode with new homes and new churches. Whereas Mt. Tabor had once been an isolated community, able to follow a pattern of its own choosing, by 1955 there was a Moravian church within a mile and a Baptist church even closer. Also, plans were being made for the establishment of another Methodist church nearby. The question had long since been posed as to whether Mt. Tabor would accept its responsibility to the community. The answer was being formulated when McDonald's pastorate came to a close in 1955. These changes were reflected in the growth of Mt. Tabor's membership from 481 in 1942 to 694 in 1955. By 1955 the urge to go forward was becoming matured.

359. *Ibid.*, October 6, 1936.

VIII.

A NEW DIRECTION, A NEW DESTINY, 1956-1966.

The final decade of Mt. Tabor's history has been characterized by a flowering of activities in almost every conceivable direction. During these years Mt. Tabor has taken the initiative in moving forward. A trend which began with Kirby and followed through the pastorates of Cox, McCulley, Shannon, and McDonald, came into full bloom during the years of the last three pastors of Mt. Tabor. At times the people of the church have been eager to step forward in its commitment to the new direction, but at other times they have been reluctant to take steps which had to be taken in order that Mt. Tabor might reach its new destiny. What was the new direction and the new destiny? The new direction was a step away from the old self-centered and isolated, rural community toward a total involvement in a thriving growth pocket on the border of Winston-Salem. Various decisions between 1942 and 1955 had committed Mt. Tabor in this direction. But the final question which remained unanswered was whether or not Mt. Tabor would act promptly enough to reach the new destiny or end which the new direction required. At times the road has been extremely rough and it will continue to be before the present mission is completed. However, Mt. Tabor has begun to respond to the challenge of its new direction and the dedicated work which has filled much of the past ten years is almost sure to bring success.

Three ministers, Preston Hughes, Jr., James H. Coleman, and A. C. Waggoner, have been the men who have led Mt. Tabor in this last phase of its history. Each of these three men has brought a different personality and his own peculiar predilections to bear upon the work of the church during these years. Although each has been radically different in his approach to the problems at Mt. Tabor, each has been able to provide the leadership which was required.

The first of this trio, Preston Hughes, Jr., was the pastor from the fall of 1955 until the summer of 1959. Hughes came to the Western North Carolina Conference and Mt. Tabor after nine years in the North Alabama Conference. He was a graduate of the University of Alabama and Duke Divinity School in 1946. After his four years at Mt. Tabor he has served pastorates at Boone, Ramseur, and St. Luke's of Charlotte where he is presently located. In a recent letter he listed some of the highlights of his years at Mt. Tabor as follows:

I received 220 new members during those four years pushing the membership up from about 700 to over 800. Mt. Tabor was next in size to Centenary, Ardmore, and Burkhead and was becoming one

of the strongest churches in Winston-Salem Methodism. The major building project while I was there was the construction of a new educational wing.

I recall that the four years at Mt. Tabor were some of the busiest of my ministry. The congregation was very active with a full program. We began conducting two morning services during this time (first time we had had two regular Sunday morning services there) (first on April 27, 1957).

I created the first separate pastor's study at Mt. Tabor—getting it out of the church office. We employed our first full-time church secretary during this time also and began interviewing prospects for the position of Director of Christian Education. I had several groups of God and Country Scouts, one of which had nine boys in it. During my stay there I served as Protestant Chaplain on a passenger cruise ship to South America. I also took a 6 weeks course for ministers at the School of Pastoral Care at North Carolina Baptist Hospital.

Mt. Tabor was beginning to become more and more a suburban church with many of the growing pains attached to this new role. New people moving into the community and into church leadership was bringing new life and progress and more demands for increased service and outreach by the congregation.³⁶⁰

This is a good summary of the highlights of Hughes' pastorate, but it does not include many of the other aspects of the ministry of this hard-working man.

Throughout the first year of Hughes' pastorate the major concern was the construction of the new educational building. The recalcitrant architect finally supplied the plans for the new structure so that work could begin. However, after the architect had visited the church, he proposed certain changes in the original plans. A Church Conference was called on November 20, 1955 to discuss these new proposals:

Mr. Roy Boose, Chairman of the Building Committee, stated that at a Church Conference in March, 1954 the congregation voted to build a 44x50 foot addition to the Educational Building at a cost of \$50,000.00. The Building Committee employed Mr. Haynes as architect and after he came here and studied the needs of our fast growing community, he proposed that a 33x80 foot addition would be more in keeping with our needs and could be arranged so as to have better lighting. He also advised a new heating system as the present one would be inadequate. The bids on the proposed building is \$80,000.00.³⁶¹

The new plans offered a building considerably larger than the one which had been envisioned at first. After the proposals were put up for a vote, the results were 202 in favor and none opposed. The building was to be begun as soon as possible. On December 5 Kenneth Goodson, District Superintendent, gave the approval of the Committee on Buildings and Locations for the revised plans.³⁶² Finally, the official groundbreaking was held in connection with the morning service on Sunday, December 18, 1955.³⁶³ At the time the

360. Preston Hughes, Jr., Charlotte, to Larry E. Tise, July 28, 1966.

361. Mt. Tabor Church Conference, November 20, 1955.

362. Kenneth Goodson, to Whom it May Concern, December 5, 1955.

363. Official Board, December 14, 1955.

work was begun the Building Fund had grown to \$27,164.65.

In March 1956 Mr. Boose reported that the "new addition was under way and was coming along very nicely." At the same time, M. F. Fare, Finance Chairman, said that plans were being made to begin a second building fund drive as soon as the first one had come to an end in September, 1956.³⁶⁴ The new pledge drive was held in April with \$24,000 being promised with only one half of the pledges reported. By August the uses of the new building had been outlined with the children's department being assigned to the new structure. The Youth Department was to remain in the old basement, which was by this time in bad need of renovation. Therefore, limited plans were made for a partial renovation to be completed by the contractor of the contemporaneous project. When the thirty month pledging period came to a close in September, \$42,316.06 of the planned \$50,000.00 had been contributed. The building itself was completed by December 12 with only the final details left to be worked out.³⁶⁵ At the same time the work on renovating the old basement and re-siding of the parsonage was begun.

Another significant event occurred in 1956. Hughes was quite interested in the youth work of the church and felt that the church should have some assistance in this area. Consequently, a student was obtained through the Duke Endowment summer program for the first time in 1956. The first student was David Spivey, a native of Conway, South Carolina, an entering student at the Duke Divinity School. His arrival was quite timely since Hughes was ill much of the summer of 1956. Spivey's work proved to be so successful that the Official Board decided to employ a student assistant on a year-round, part-time basis. The first winter assistant was Bob Weatherman, a student at nearby Wake Forest College.³⁶⁶

Another program initiated by Hughes was the printing of a news letter entitled **Mt. Tabor News** once each week. At first Hughes carried out the work as editor, but when this became too time consuming, various members were recruited to take over the editorship for a month at a time. Some of the members who served in this capacity were Jane Dull, Nancy Petree, Avahalene Jones, the George Petree Family, and Larry E. Tise.³⁶⁷ Also in 1956 the Official Board decided to participate in a program of the Winston-Salem District, whereby Mt. Tabor would contribute approximately \$4,000 to a common fund over a three-year period with promises of receiving in return \$10,000 for the future building of a new

364. *Ibid.*, March 14, 1956.

365. *Ibid.*, May 9, August 8, September 12, October 10, and December 12, 1956.

366. *Ibid.*, October 10, 1956.

367. From a file containing issues of the **Mt. Tabor News**.



PRESTON HUGHES, 1955-1959



JAMES H. COLEMAN, 1959-1963



A. C. WAGONER, 1963-1967

auditorium.³⁶⁸

During 1957 money contributed on the new building rose from \$42,000 to \$58,409.43 toward the \$80,000 required to complete payments. In January 1957 furniture for the new classrooms was purchased for more than \$1,200. It was also during this year that Hughes instituted two morning services. A trial period lasted from April until June, following which he reported that the average attendance had risen by at least one hundred since the two services were begun. Also for the second straight summer a student working for the Duke Endowment was placed in charge of the youth program. This young man was Richard Howle, a native of Spartanburg, South Carolina, a second-year student in the Duke Divinity School. At the end of his work, Wilbur Jackson, of Beaufort, N. C., student at High Point College, was employed to take charge of the youth program during the winter.³⁶⁹ During this same year the author of this book was approved by the Quarterly Conference to seek his license to preach.³⁷⁰ In 1956 a member who grew up in Mt. Tabor, Miss Joanne Dull, graduated from Greensboro College as a qualified Director of Christian Education, a profession which she followed until her marriage. In 1958, in recognition of Hughes' work in race relations, an anonymous gift of \$1,000 was given to Mt. Tabor Church to be used for the promotion of racial harmony. (In December 1964 \$745.89 of this amount was presented to Bennett College, a Negro institution in Greensboro, N. C. to be added to their scholarship fund.)³⁷¹

During 1958 following Annual Conference in June it became known that plans were being made to organize and build a new Methodist Church on Peace Haven Road less than a mile from Mt. Tabor. On June 11, 1958 the Official Board approved the sending of a letter of protest to the District Superintendent and appointed a committee to confer with him. At the following meeting it was disclosed that a survey was being conducted in the area to study the need for an additional church and that following the release of the data gathered the protest would be reconsidered. When the survey was completed, it revealed the fact that 132 families in the area would be interested in seeing a new church built. On September 10, 1958 the Official Board approved the sending of a new letter acquiescing to the plans.³⁷²

In other events during 1958, Wilbur Jackson, the youth director, left in June and Jimmy Calloway of Winston-Salem,

368. Official Board, September 12, 1956.

369. *Ibid.*, January 20, April 10, and July 10, 1957.

370. Mt. Tabor Q. C., August 14, 1957.

371. Adam Yarmolinsky, New York, to Rev. Preston Hughes, December 22, 1958.

372. Official Board, June 11, July 19, August 13, and September 10, 1958.

also a student at High Point College, became the new director. Calloway stayed throughout the summer and the following year. Also the Commission on Education decided to form a Library Committee which was responsible for setting up the present church library. The Official Board decided to have pictures of all former pastors of Mt. Tabor obtained for display purposes. Martha Leinbach, chairman of History and Records, undertook this project which resulted in the collection of pictures of all but a few of the pastors. One of the major funds to which Mt. Tabor contributed was to the Methodist Colleges in North Carolina. In 1958 Mt. Tabor decided to contribute \$12,550 over a period of five years for this purpose.³⁷³ (\$4,375 of this amount was paid but in 1963 the Official Board asked to be relieved of the balance of this obligation.)

From January to June 1959 when Hughes pastorate ended the debt on the children's educational building of \$9,586.45 was finally paid. As Hughes left plans for the dedication of the building were being made. Also, George Petree was made chairman of a committee to investigate the possibility of forming a Methodist Men's Club. His reports favored the organization of the club but the action had not taken place by the time Hughes had to leave. A committee under the chairmanship of Mrs. Joseph Dull decided that the pictures of the pastors should be placed in the hall next to the church offices. This action was approved. In April the Official Board began discussing the need for hiring a full-time director of Christian education and Hughes was authorized to screen candidates, but one was not hired until after Annual Conference. Finally, the Commission on Missions began the proceedings for adopting a Dutch family to be brought to and established in the United States.³⁷⁴

As can be seen from these lists of only the major activities of the official bodies at Mt. Tabor, by the end of Hughes' tenure as pastor, Mt. Tabor had become involved in numerous sophisticated activities ranging from the completion of an educational building and continuation of the building fund for further building to the organization of new bodies (such as the Men's Club) to the adoption of a Dutch refugee family. The work of administering all of these activities and continuing the development of the church in all areas had become a major task, one that could not be carried out by an ordinary person. Hughes was such a man to do this job. In the ten years prior to the completion of his pastorate the church staff had grown from one minister solely to the minister, a minister of music, an organist, a secretary, a youth director, not to

373. *Ibid.*, June 11, August 13, and October 10, 1958; August 6, 1963.

374. *Ibid.*, February 3, April 7, and May 5, 1959.

mention the employment of two men to care for the grounds and the building.

With the arrival of the following pastor the staff was increased considerably and the church was able to undergo a new surge of activity and development. The minister who filled Mt. Tabor's pastorate from mid-1959 to 1963 was James H. Coleman. He was a man of energy, a dynamic preacher who could urge people to action by attempting to face them with the facts of a situation. He had a great vision for the development of Mt. Tabor and was largely responsible for keeping up the building momentum which had been created by McCulley, Shannon, and Hughes. When the members of Mt. Tabor seemed to be satisfied with little, he urged them to strive to attain twice as much. When they were discouraged, he fostered encouragement. The fact that Mt. Tabor is building a new auditorium today had its beginning with the efforts of Coleman to derive final plans and money for the project. Mt. Tabor owes a great deal to the four years of work contributed by this man.

Coleman was a native of Hayesville, N. C. and a graduate of Limestone College and Candler School of Theology at Emory University. Mt. Tabor was Coleman's third pastorate in the Western North Carolina Conference.³⁷⁵ During the first few months of Coleman's presence at Mt. Tabor many basic changes were undertaken both in administrative and official areas of the church work. The most important of these was the employment of a full-time Director of Christian Education, Mrs. Richard Lord. Mrs. Lord began her work on September 1, 1959 and continued faithfully in this position until the duties of caring for her growing family made her work impracticable.³⁷⁶ A few months later a new choir director, Mrs. Paul Snyder, was employed. Also the Dutch family adopted by the church arrived and was helped in getting settled in the community. Finally, new signs indicating the direction of the church were placed at various points on the edge of the community.³⁷⁷ These were only a few of the actions which Coleman initiated shortly after his arrival. He continued to develop the program at Mt. Tabor in every way possible.

However, from the very first it became apparent that Coleman's major emphasis would be the building program. Thus only a few short months after he began work, he had encouraged the church to look far into the future and plan for the rapidly arising needs before it was too late. On November 30, 1959 the newly created Policy Committee chair-

375. James H. Coleman, Charlotte, N. C. to Larry E. Tise, July 20, 1966.

376. Mt. Tabor Church Bulletins, September 6 and 13, 1959.

377. Official Board, December 1, 1959.

ed by Coleman met to consider making recommendations to the Official Board for future action. The minutes of this meeting were as follows:

After careful consideration and thoughtful discussion we present the following:

1. The Policy Committee unanimously recommends to the Official Board that the church enter into a building program to provide a new sanctuary, additional educational facilities and a new parsonage. We further recommend that the parsonage be handled separately and that plans proceed immediately for its financing and construction.

2. The Policy Committee further recommends that George C. Petree, Sr., be elected as Chairman of the Building Committee and that Ralph E. Barrow, Sr., be elected Chairman of the Building Finance Committee.³⁷⁸

The Official Board accepted the recommendations but altered the first sentence to read "That the church investigate a building program." The amended statement was approved.³⁷⁹ On January 5, 1960 Petree and Barrow presented lists of those people each wanted on his committee. These were approved as read.³⁸⁰ On February 2 Petree reported that his committee "had determined a building program was necessary" and that it had proceeded to employ an architect, Donald Van Etten. Barrow reported that his committee had "adopted a program involving a 3½-year (period) for raising \$300,000. This plan would involve raising \$1,000 per Sunday on a voluntary basis and then in September (1960) starting a campaign for pledges to raise the rest of the money." Also a church conference was set for February 7 to discuss these plans.³⁸¹

On February 3 Coleman wrote to the membership of Mt. Tabor explaining the plans that had been made and asked that each member be present for the Church Conference on the 7th. He said:

Your vote on the recommendation of the Official Board will tell these committees whether they are to proceed, and your expression of financial support, as indicated on this card (a voluntary pledge card), will tell them how soon they can proceed. Using round figures, it is estimated that this project will amount to an investment equivalent to an average of twenty-six cents per day per member for a three and one-half year period.³⁸²

No minutes of this Conference are available, but the congregation voted to approve the burgeoning building program as outlined by the two committees.

At this point the project became the responsibility of the two building committees, however, not without frequent consultations with the Official Board. The details of this tedious work need not be rehearsed. Rather only the high-

378. To the Official Board from the Policy Committee, December 1, 1959.

379. Official Board, December 1, 1959.

380. Ibid., January 5, 1960.

381. Ibid., February 2, 1960.

382. James H. Coleman to the Members of Mt. Tabor Methodist Church, February 3, 1960.

lights can be mentioned. On March 17, 1960 the building committee was faced with the question of where to place the new sanctuary. Two options were considered: either to place the sanctuary beside the old one, retaining the old one for a time, or to remove the old one and build the new one in its place. The first alternative was selected.³⁸³ From February until July the decision concerning the placement of the new auditorium came up for frequent reconsideration. Also the committee became absorbed in picking a site for the new parsonage. Several sites were discussed and inspected, but no decisions could be reached. The old site was considered to be too small for a modern house, and Martha Leinbach, who owned the adjoining property, did not at first give an affirmative answer when approached, feeling that she must first determine if the footage desired would make the lot next to it an unsuitable size.³⁸⁴ On July 27 the plans for the new educational building had been completed and were accepted by the building committee. A great deal of the planning for the distribution of classrooms in this building had been done by Mrs. Lord, the Director of Christian Education.

Meanwhile the Building Fund Finance Committee had completed plans for its fund drive or Crusade. As advisor in this planning a Dr. Blackmon of the Church Extension services was employed. The pledging period was planned for September 9-27, with Dr. Blackmon preaching on the 11th to explain the program and gain support. The pledges were to be made on September 25, with payments to begin on October 2 and continue for 156 weeks or three years. At the time the Building Fund contained \$11,084.72.³⁸⁵ When the three-week Crusade had been completed, it was revealed that \$113,000 had been pledged with more expected.³⁸⁶

After much thought and discussion the Building Committee decided that the only logical site for the parsonage was the location of the old one, and Martha Leinbach agreed to donate \$500 worth of land to the church. After further study it was determined that more land would be required. Therefore, the final settlement was on the transfer of \$940 worth of land to the parsonage property with the first \$500 given free of charge.³⁸⁷ On January 18, 1961 the plans for the parsonage were submitted by Van Etten and accepted by the Building Committee. On February 5 a Church Conference was held to present the plans for the parsonage to the congregation. Following little discussion, the plans were approved

383. Building Committee Minutes, March 17, 1960.

384. *Ibid.*, February 28-July 27, 1960.

386. Official Board, October 4, 1960.

387. Building Committee, November 29, 1960.

unanimously.³⁸⁸

Plans for the construction of the educational facility and the parsonage continued apace. On February 13, 1961 fourteen firms were selected by the Building Committee to ask for bids on the two phases of the building program. The bids were returned by April 7 with the Wilson-Covington bid being by far the lowest at \$171,974.00. This bid was accepted but plans were made to attempt to cut costs. The main item to be deleted was the hot air and air conditioning features, leaving the low bid at \$165,696.00. On May 7 a second Church Conference was held to approve this bid and to approve loan plans for the two buildings and for the future new auditorium. The congregation approved the acquisition of a loan of \$125,000 to cover the costs of the parsonage and educational building. The final contract for the two buildings was \$30,714 for the parsonage and \$134,823 for the educational building for a total cost of \$165,537.³⁸⁹

Construction on the two buildings began immediately, since the ground-breaking ceremony was held on May 21, 1961. Therefore, the next few months of the Building Committee business was largely concerned with the furnishing of the parsonage and the educational building. Also, the committee began to consider the construction of the new auditorium. On December 5, 1961, after an inspection of the old sanctuary by Clay Ring of Wilson-Covington the following report was recorded:

Mr. Ring's final decision was that the Sanctuary is beyond the stage of trying to renovate, even into a Chapel. The wood is rotten as a result of termites. The area around the belfrey is beyond repairs and is very dangerous. The existing walls were found to be in such condition that it would cost more to restore than to build an entire new wall. In fact, he stated that if you were going to build the same type of building back—you could build a new building cheaper than you could renovate the present one. He further stated that the building is dangerous and by all means the bell should not be rung. In fact, he recommended that the bell be taken out as soon as possible, even if the building is to be left standing.³⁹⁰

However, the Building Committee at its following meeting decided to postpone any decisions until consultations could be made with the district superintendent.

At the beginning of 1962 the final touches for finishing the educational building and grounds were being considered. Mr. Jake Cuttrell, a member of Mt. Tabor, was given the job of finishing the parking area and laying the new walks. Also considerations were being made to make room for eventually placing a pipe organ in the new auditorium at the suggestion

388. *Ibid.*, January 13, 1961; Mt. Tabor Church Conference, February 5, 1961.

389. Building Committee, February 13, April 7, April 23, and May 11, 1961; and Mt. Tabor Church Conference, May 7, 1961.

390. "Report on the Conditions of the Existing Sanctuary," January 9.

of Mrs. Paul Snyder, choir director. At the same time plans for the auditorium continued at a brisk pace. In addition, Coleman was given permission to convert the Ladies old Parlor into a new pastor's study. However, after these preliminary plans were made the Building Committee stopped its meetings on a regular basis until the end of the year to await the growth of the building fund.³⁹¹

By the end of summer 1962 the first two phases of the building program had been completed and a joint meeting of all the committees on the project was called. This was near the end of the second year of the building crusade. B. B. Griffin, long the Building Fund Treasurer, reported that during the two-year period the church had received \$82,856.14 or almost one-half of the first two buildings of the program. At this meeting the first phase was discussed and the books opened for inspection. Immediately, plans for the sanctuary began to be discussed. Ralph Barrow explained that the church would need \$111,935 over the following three years to continue the program. Coleman urged the necessity of proceeding with haste:

He re-emphasized the need for a new sanctuary stating that he had 20 cards on his desk for prospects for new members. They were hesitating to join because they would like to have a nice building in which to worship. He urged us to move forward. He explained that if each member would contribute \$90.00 per year we could pay our debt off in five years.

However, William B. Pfaff, Chairman of the Loan Arrangements Committee, placed a damper on the plans by stating that it would not be possible to secure a loan until a third three-year crusade had been planned and executed. The Loan company suggested that the church have at least \$25,000 cash on hand before getting the final \$125,000 loan for the auditorium.³⁹² Because of these needs the building program had to be halted at its present state until the money had been obtained.

During 1962 Mt. Tabor had its first assistant pastor, R. A. Hunter (1890-1963). Hunter was a native of Stokes county and son of a Methodist Protestant minister. In 1917 he was admitted into the ministry in the North Carolina Conference of the Methodist Protestant Church. After his retirement in 1955 he worked primarily in Maple Springs Church, where he had at one time been pastor. However, in 1962 he began to assist Coleman with some of the tasks of the pastoral ministry at Mt. Tabor to give Coleman more time to devote to such work as the building campaign. Hunter worked on a two and one-half day basis each week and rendered invaluable service even though he was in his seventy-second year

391. Building Committee, March 14, April 4, and December 12, 1962.

392. Official Board, September 12, 1962.

at the time. Shortly after discontinuing at Mt. Tabor in 1963, he died on July 4, 1963.³⁹³

During the final six months of Coleman's pastorate little was accomplished on the building program. However, during the first three and one-half years of his pastorate more had been accomplished on buildings than had been during any other comparable period in Mt. Tabor's history, except perhaps when the handful of members had built the first sanctuary in a three-year period in 1885-1888. Mt. Tabor's progress from 1959-1962 had been great, but not without a great cost. Coleman had pushed the building program as fast as it could possibly be administered and never stopped urging that new steps be taken and more money spent. However, the business of building had been perhaps too hastily undertaken without a completely reliable estimation of the whole-hearted support of the congregation. This was not so much the case with the parsonage and educational building as with the new auditorium. At any rate, "building" had been the constant cry of the ministers for over a decade and at the end of 1962 the congregation had to halt a moment to take a breather and to take stock of what was taking place. Consequently, the building momentum was lost and only after great difficulties was it begun again two years later.

In the meantime Mt. Tabor underwent a change of pastors. from the dynamic Coleman to the older and more experienced A. C. Waggoner. He was a graduate of Duke University and Duke Divinity School, being a student at Duke while it was being converted from a small college to a major university. In 1929 Waggoner was admitted to the Western North Carolina Conference, serving a large number of churches prior to coming to Mt. Tabor in June 1963. In being sent to Mt. Tabor he was coming home, because he was a native of nearby Walkertown and a product of Love's Church.

When Waggoner first arrived at Mt. Tabor he immediately found a church in a sick financial condition. At the first Quarterly Conference he caustically described the financial condition:

Similar to every church we have our problems. I will only mention two, but they are tremendous ones.

First: Our financial condition is critical. Unpaid local bills and conference apportionments lie unpaid. Out of a membership of 909 we have only 269 contributors. That is most serious.

Second: I find a spirit of disunity that is not good. There is entirely too much fault-finding and criticizing. The only place to correct these ills is at the altar and for this many of us are praying.³⁹⁴

The building program had come to a halt because members

393. *Journal of W.N.C. Conference*, 1964, pp. 281-282.

394. *Mt. Tabor Q. C.*, September 22, 1963.

stopped contributing funds. Also, the church had been over extending itself in many areas of the budget, with some money being spent very unwisely. Consequently, Waggoner set about attempting to cut unnecessary spending, as well as trying to get a wider base of support from the membership for the normal budgetary requirements. As a result, the building program necessarily laid dormant for almost two years.

On June 11, 1964 a Trust Agreement was entered into between the Mt. Tabor Methodist Church Cemetery Committee (H. A. Lineback, Carl R. Sapp, Charlie W. Jones, Claude R. Petree, and W. L. Church) and Wachovia Bank & Trust Company whereby funds contributed by members or friends would be held in trust in perpetuity and income therefrom be used for the upkeep, maintenance, preservation, and beautification of the Mt. Tabor Methodist Church Cemetery. As of December 31, 1965, the amount in the trust fund was \$5,056.00

In September 1963 the three-year campaign for building came to a close and the Building Fund Finance Chairman, Ralph Barrow, found it necessary to give up his time-consuming post. In his place was appointed Frank Stearns. In October 1963 Stearns reported that \$18,536.16 had been accumulated for the building of a new sanctuary while payment on the first phase continued. Also he reported a gift of \$6,000 from the Board of Church Extension for the Winston-Salem District.³⁹⁵ However, the program continued at a snail's pace, with only small advancement on new funds and little planning, until July 1964.

At that time the Official Board approved a motion to reactivate the Building Finance Committee to "investigate the possibilities of obtaining funds to complete our Building Program." When the meeting was convened the following conclusions were drawn:

Due to decreased giving in the church and the accompanying financial lag, we were not considered solvent enough to begin the second phase of building and upon submission of a report to the lending agency we were advised to wait awhile before trying to begin the next phase. The agency was not interested in making an additional loan to the church at this time.

The group felt that the time to build is now, due to the new housing area opening up all around the church. We have no choice. We either meet the needs or else fail the Methodists in our community. Due to the urgency of our needs, it was felt that we needed to ask for a hearing to go before the district mission board for help.³⁹⁶

Further action was not taken until November, 1964 when it was reported that the City Missions Board had made a grant to the Church of \$25,000 to be paid to the church in \$5,000 installments over a period of five years. Consequently, new

395. Official Board, October 1, 1963.

396. Building Committee, July 14, 1964.

efforts were made to secure the loan for building.³⁹⁷ The loan was approved for \$233,000 at 5½ percent. At this time the Building Fund contained \$33,081.43. At the following meeting of the Official Board an additional gift of \$25,000 from Centenary Methodist Church was announced, this gift also to be paid over a period of five years.³⁹⁸ Also, George Petree, Chairman of the Building Committee, announced that plans were rapidly being put into shape for the beginning of construction.

Even though these notes of progress were promising, there was much difficulty to be encountered. Whereas Coleman had encountered difficulties with the building program, Waggoner had to contend with outright opposition to the construction of a new sanctuary as it was planned. As early as February 18, 1963, a Church Conference was held to vote on altering the size of the proposed sanctuary. A petition containing signature of 130 people who did not wish the old sanctuary torn down was permitted to be read by Martha Leinbach but the opposition was said to be out of order and therefore was never allowed to get a motion on the floor. The adjustment in size was approved.³⁹⁹

Those who opposed the removal of the old building did more than simply attempt to halt the plans. They also contributed to a lack of interest in the new building plans, which led to only a small participation in the financial life of the church. This fact became apparent in Waggoner's assessments of the conditions at Mt. Tabor. He was forced to complain often of these problems, as is shown by the following report which he made to the Quarterly Conference on April 12, 1965:

One of the major weaknesses of this church is a lack of unity—not so much of the type of bitterness and bickering as has previously existed, although there is more of this than ought to exist in any Christian organization. I mean that only ⅓ of our members are financial contributors. Most of the adult classes carry on projects of their own and their giving back to the church school treasury is negligible. Much of their work seems detached from the church as a whole.

Secondly, we need the financial support of all church school classes and circles working on projects to raise funds for the building program. Just now I think it impractical to go further into this program until we have more individual and group participation. The objectors to the building program are not hindering as much as those in favor of further building not participating financially. It is too much of a load for so few.⁴⁰⁰

The prospects of beginning the building seemed further away than ever.

397. Official Board, November 10, 1964; January 5, 1965.

398. Ibid., February 2, 1965.

399. Mt. Tabor Church Conference, February 18, 1963.

400. Mt. Tabor Quarterly Conference, April 12, 1965.

As the financial condition continued to deteriorate over the months, other discouraging events became inevitable. On May 10, 1965 it became necessary for George Petree, the Chairman of the Building Committee for the past five years, to resign. In his letter of resignation was revealed the desire of at least one member of Mt. Tabor to be finished with the disagreements and lack of interest and continue with the direly needed building: He wrote:

It has become quite evident that Mount Tabor will not be able to build its new Sanctuary under the present conditions. The majority of its members seem in favor of it until such time as it requires any financial support and then their allegiance stops.

Sincerely, it hurts my very being to let down such people as Rev. Waggoner and Dr. Frank Jordan who went to bat for us and got \$25,000.00 from the Board of Missions and Centenary Methodist Church which has pledged a like amount to help build a Sanctuary. Yet, if we are not willing to help ourselves I am sure they will not hand us a building on a "Silver Platter."

I had hopes of having the privilege of worshiping in and helping pay for a Sanctuary such as I am sure God would be pleased with at Mount Tabor. But, under the present conditions and I take the blame if the people want to blame someone, I cannot see the feasibility of going further in debt when we cannot collect enough to make a \$1,250 per month payment on the present loan.

I still maintain, that if we loved our Lord as good as we love some of the earthly things he gives us we could build our Sanctuary and never have to borrow a red penny. How many of you have bought a new \$3,000 or \$4,000 automobile since our Building Fund began, or even a \$1,500 used one? Did you pay cash or buy it on terms? Would 250 of you who belong to Mt. Tabor Methodist Church be willing to borrow \$1,000 and pay the interest so that we could have a new Sanctuary and all our building debts be paid? Is this asking too much from a membership of 965 people? I suppose so, under the present conditions and leadership, that is why I am tendering my resignation as your Building Fund Chairman effective immediately. Maybe, with this stumbling block out of the way you can select a Chairman that can unite the people and cause them to want a new church bad enough to give their money to get it.⁴⁰¹

Petree's resignation was accepted reluctantly two months later and James Fulton was immediately elected to replace him. At the same time John Loftin was named as the new Building Fund Finance Chairman.

This one event, the resignation of Petree, was the turning point in the building program at Mt. Tabor. This in no way means that he was the "Stumbling block" that he had described. Rather his action dramatized to the people of Mt. Tabor the ridiculous proportions to which the building program had fallen. It was impossible for even the best leader to construct a building costing almost a quarter of a million dollars without the avid support and complete financial backing of the constituent membership of the church. Petree's resignation pointed out to all who cared to listen the fact that

401. George C. Petree to Whom It May Concern, May 10, 1965.

the church must reunify itself or else forget its plans for a new auditorium in the near future. In addition, the leadership of Fulton and Loftin provided a new impetus to the program.

Fulton immediately set up a timetable to be met if the church expected to meet its commitments on time. Also he instituted the **Building News**, a monthly letter to the members of the church to reveal the current work of the committee and the progress of the project. Between July, 1965 and January, 1966 numerous details were given great consideration and many problems were solved. The business proceeded with a brisk sureness that all details could be worked out in time for the construction to begin as planned in early 1966.

In August 1965 the **Building News** reported that since June 1962 \$47,500 had been paid on the loan of \$125,000 for the educational building and the parsonage and that approximately \$37,000 toward the sanctuary had been saved. During September and October the final plans for the new building were made and prepared for the seeking of bids. In October the **Building News** revealed that \$332,926 would be required to complete all phases of the building program as planned and that the church would need to raise \$54,764.42 in the next few months for the sanctuary to be built in 1966. Then the question was asked "Can we build?" The answer was given as follows:

The answer to that question rests with the congregation. Depending upon your pledges, memorials sold, received through special gifts, and what can be raised by special projects—balanced against the bids that will be received in early December and that required to continue making payments on our present loan—your Building and Finance Committees will submit their recommendations to the Official Board, and if approved, later to the congregation for their decision.⁴⁰²

A month later the **News** announced that by December 3 the amount which the members would give must be known. On that date the bids would be opened and would lead to the final recommendations to the Official Board on December 15. The pledging drive which had been completed had netted only \$19,663 of the \$54,764 which was required to proceed.⁴⁰³

Consequently when the building committee made its report to the Official Board on December 20, it stated that the work could be begun if \$36,000 could be raised before the final day allowed by the contractors of January 17, 1966. The **News** pointed out that if the work did not begin by this time the church stood to lose probably about \$100,000 through various means. Following the opening of bids, it was revealed that the total cost of constructing the new building plus

402. **Building News**, August 13, September 27 and October 26, 1965.

403. *Ibid.*, November 17, 1965.

paying off what remained on the old project would be \$359,300.16.

Between the end of December and the 23rd of January 1966 the members became truly excited over the possibility that the building phase could finally become a reality and consequently rose up in a magnificent response to supply the needed money to begin work. This response was unequalled in the history of Mt. Tabor. On January 23 a Church Conference was held to approve the plans to sign the contract as soon as possible. The action was approved by a vote of 122 to 1. The same day a Quarterly Conference was held to give the same approval. This conference approved with a vote of 45 to 1. On the 24th a letter to the District Board of Church Location and Building was written, with the reply coming on the 25th. On January 28 the contract was signed to begin work. Finally, the Ground Breaking Service was held on March 6, 1966 with Waggoner presiding.⁴⁰⁴

During the following months the Building and Finance Committees have had to work out thousands of details for the demolition of the old building and dispersion of the old furnishings and for the completion of the new building. Each member has watched with avid interest to see the building finally take shape. Individuals, organizations, Sunday-school classes have made special efforts to raise their part of the needed funds and have even gone beyond that which they originally promised. Members have made personal sacrifices which they had not thought they would be able or willing to do. Everyone has been doing his part in seeing this project through to the end. During this year, 1966, the membership of Mt. Tabor has shown the greatest interest, in the history of the church. The greatest testimony which can be made to the vitality of Christianity is presently being made.

By July, 1966 Waggoner could report that the membership of Mt. Tabor was 886 with 838 in a position to contribute to the ongoing work of the church. The total number of these who were pledging to the church was 499 or 59% of the membership. Three years earlier when Waggoner arrived only about 33% of the membership was involved in giving financial support to the church. In less than three years 26% of the membership had been urged to take a more active part in the church.⁴⁰⁵ This record is quite encouraging. More people are being involved in the church than ever before, not only through giving, but also through the tedious work

404. Mt. Tabor Church Conference, January 23, 1966; Mt. Tabor Q. C., January 23, 1966; A. C. Waggoner and James W. Fulton to District Board of Church Location and Building, January 24, 1966. Frank Jordan to A. C. Waggoner, January 25, 1966; and Building Committee, February 4, 1966.

405. Mt. Tabor Bulletin. July 3, 1966.

which has been necessary for the new building. It is pleasing to be able to say that "the finest hour" in the history of Mt. Tabor has been and is taking place.

Although the last ten years of Mt. Tabor's history was filled with building activity almost solely, this does not mean that the church has become solely self-centered. It has of necessity become self-centered in order to place itself in a position to fulfill its mission to its community. There is something about building and seeing structures arise from the soil that one has something to do with which brings out the greatest devotion of that person. Since the recent history of Mt. Tabor has been so filled with this type of activity, the task of focusing the attention on the development of the community should be made easier. The opening of the building for worship on December 18 will not mark the end of the endeavors of these people, but should be only the first step in the realization of the fact that even just next door there are more challenging building projects to be fostered and watched as Mt. Tabor's has been directed. Mt. Tabor's ability to take up these projects will be the real test of her newly developed character.



MT. TABOR METHODIST CHURCH, 1966



EPILOGUE:

THE CHALLENGE OF THE RIVER

In 1856 a group of prominent men from the Surry, Yadkin, Stokes, and Forsyth county area joined themselves into a company which they called the Yadkin Navigation Company. A railroad had been built through western North Carolina and these men felt that it would be profitable to make the Yadkin navigable to the railroad so that barges of goods might be floated down the river to the railroad crossing. They, therefore, hired Charles B. Fisk, a civil engineer of Lynchburg, Virginia, to survey the river to estimate the costs of making it a safe channel. Fisk carried out the survey from Rockford, by Forsyth county, to Holmes' Mill, the location of the railroad. After a year of study Fisk reported his findings to the company and recommended a course of action which would lead to the improvements. The company accepted his findings and recommendations, voting to go ahead with the project. However, for an unknown reason, the project was never followed through. Perhaps the Civil War intervened or there were insufficient funds. At any rate, despite a great deal of planning, the course of the rough Yadkin was never altered.

As the Yadkin has flowed on through the centuries, so has the church. The direction of neither has changed. Although imperfect men may attempt to improve the river or the church, their basic purposes and missions always remain the same. However, as men can band together to make improvements on the river, so can men join together to study the history, the theology, and the mission of the church. Each Christian should ask himself how he can contribute to the improvement of the denominational institution of which he is a part. It is his duty to question what he has always assumed about his church and seek ways and means to make his church a part of the movement toward the ecumenical church. This is the work that man can do.

Still the Universal Church remains unchanged, but the institutional representations of that church can be improved. This is the challenge of the River. As the diverse tributaries are joined into the great river, the diverse denominations which have lost reason for separation should join in the ecumenical church. Differences which still exist should be minimized and like factors should be maximized and allowed to grow.

A prime example of how this can take place is shown by the Methodists and Moravians in the Yadkin valley. When the two groups first arrived they were at opposite poles in the

Christian arena. However, following almost two centuries of contact, interaction, and cooperation, the two have become strikingly similar. Consequently, there remains little reason for them to remain separated organically. The same is true with other denominations.

In addition, it is the task of the local church, Mt. Tabor in particular, to educate its children and youth with ecumenical religion and an understanding of its heritage so that Mt. Tabor can contribute to the movement toward binding up the grievances of a separated church. This is not all Mt. Tabor should do, but it is the single most important task it can undertake.

APPENDICES

Appendix I

The organizational location, circuit statistics, pastors, and Presiding Elders of the Forsyth Methodist Churches from 1791 until 1882.

Year	Members		Ministers	Presiding Elders
	White	Negro		
Yadkin Circuit, 1791-1801				
1791	401	25	Jesse Richardson	Isaac Lowe
1792	439	14	Daniel Deane	Isaac Lowe
			Joseph Moore	
			George McKenney	
1793	—	—	John Fore	Isaac Lowe
			John Ahair	
1794	702	12	Pemberton Smith	William Spencer
1795	505	14	David Thompson	Isaac Smith
1796	645	34	Hezekiah Arnold	John Askew
			Samuel Rudder	
1797	434	32	Daniel Gossage	Lawrence Mansfield
1798	434	32	William Moss	Lawrence Mansfield
1799	459	20	Thomas Wilkerson	James Rogers
1800	459	20	Nathaniel Walker	Rrancis Polythress
			John Ellis	
1801	409	16	Daniel Asbury	James Douthet*
			Wiley Jones	
Virginia Conference, Salisbury District, Yadkin Circuit, 1802-1807				
1802	441	16	Daniel Asbury	James Douthet*
			Thomas Fletcher	
1803	541	16	William Kenyon	Philip Bruce
1804	555	28	Jeremiah King	Alexander McCaine
			William Owen	
1805	697	31	Lewis Taylor	Thomas Mann
			Hezekiah McClelland	
1806	731	124	Edmund Henley	John Buxton
			James Boyd	
1807	723	100	Daniel Kelley	Thomas L. Douglass
			Nathan Weedon	
Virginia Conference, Yadkin District, Yadkin Circuit, 1801-1830				
1808	248	39	William Blair	Thomas L. Douglass
			William W. Shepherd	
1809	249	69	Thomas Pennell	Samuel Garrard
			Thomas Moore	
1810	345	65	Josiah Philips	Samuel Garrard
			William Goss	
1811	340	50	Christopher S. Mooring	Samuel Garrard
1812	308	49	Thomas Burge	William Jean*
1813	335	37	Leroy Blackburn	William Jean*
			Ranson Haines	
1814	331	14	Robert Thompson	Edward Cannon
1815	354	4	Richard Wright	Edward Cannon
			David Browder	
1816	468	10	Benjamin Stephens	Edward Cannon
			George Burnett	
1817	481	29	Samuel B. White	Edward Cannon
1818	425	45	John H. Boyd	James Patterson

1819	361	35	Stephen Rowe	James Patterson
1820	365	35	Henry Ally	James Patterson
1821	320	24	Exam Chapman	James Patterson
1822	292	40	Anson Chadwick	Lewis Skidmore
1823	317	29	Jesse Lee	Lewis Skidmore
1824	323	57	Robert Wilkerson	Lewis Skidmore
1825	348	60	/Waddell Johnson/ Christopher Thomas	Lewis Skidmore
1826	348	60	William Holmes	Peter Doub
1827	365	65	George Stevens	Peter Doub
1828	372	71	William Anderson	Peter Doub
1829	568	102	S. W. Jones John I. Head Charles P. Moorman	Peter Doub
1830	615	101	Joshua Bethel S. D. Winburn	Moses Brock
Virginia Conference, Yadkin District, Stokes Circuit, 1831-1834				
1831	662	100	R. P. Bailey William M. Scholefield	Moses Brock
1832	494	55	William M. Scholefield /Alfred Norman/ Joseph A. Brown	John W. Childs
1833	581	69	Rufus Ledbetter	John W. Childs
1834	954	76	John W. Lewis	John W. Childs
Virginia Conference, Salisbury District, Stokes Circuit, 1835-1837				
1835	931	74	G. W. S. Harper	Abram Penn
1836	920	50	Henry Speck	Abram Penn
1837	766	32	Joshua Bethel	James Reed
North Carolina Conference, Salisbury District, Stokes Circuit, 1838-1850				
1838	866	47	Joshua Bethel	
1839	864	48	Hillary H. Tippet	James Reed
1840 (1st)	925	57	Hillary H. Tippet	James Reed
1840 (2nd)	940	64	Gaston E. Brown	James Reed
1841	894	81	Gaston E. Brown	Peter Doub
1842	972	84	John W. Lewis	Peter Doub
1843	946	75	John W. Lewis	Peter Doub
1844	—	—	John W. Lewis	Peter Doub
1845	971	101	J. D. Lumsden G. W. Nicholson	J. Goodman
1846	966	114	James D. Lumsden	S. D. Bumpass
1847	961	118	W. J. Duval Henry Gray	S. D. Bumpass
1848	900	117	Alfred Norman	S. D. Bumpass
1849	983	98	Lemon Shell	William Carter
1850	951	65	Michael C. Doub	William Carter

Appendix II

Mt. Tabor and the Forsyth Circuit, and Winston Circuit, 1851-1941

North Carolina Conference, Salisbury District, Forsyth Circuit, 1851-1858

1851	787	41	Michael C. Doub	William Carter
1852	772	39		William Carter
			/James Needham/	
1853	725	31	W. L. Harris	Peter Doub
			William W. Albea	
			/Samuel Farebee/	
1854	841	34	C. M. Anderson	N. H. D. Wilson
			/Michael Doub/	
1855	845	34	Solomon H. Helsabeck	William Barringer
1856	645	9	Solomon H. Helsabeck	William Barringer
1857	732	16	Zebedee Rush	Numa F. Reid
1858	845	20	Zebedee Rush	Numa F. Reid

North Carolina Conference, Greensboro District, Forsyth Circuit, 1859-1889

1859	900	20	David W. Doub	Numa F. Reid
1860	804	26	David W. Doub	Numa F. Reid
1861	803	26	Solomon H. Helsabeck	Numa F. Reid
			C. M. Anderson	
1862	863	26	James E. Mann	Numa F. Reid
			C. M. Anderson	
			/N. G. Whittington/	
1863	760	12	C. M. Anderson	Peter Doub
			N. G. Whittington	
1864	816	12	Charles C. Dodson	Peter Doub
1865	807	12	J. W. Wheeler	R. S. Moran
1866	1,107	96	J. W. Wheeler	Numa F. Reid
1867	1,091	79	J. W. Wheeler	William Barringer
1868	1,019	82	Ira T. Wyche	Numa F. Reid
1869	631	40	J. S. Alford	Numa F. Reid
1870	763	13	S. H. Helsabeck	J. A. Cuninggim
1871	770	15	S. H. Helsabeck	W. H. Bobbitt
1872	788	15	S. H. Helsabeck	Numa F. Reid
			Zebedee Rush	
1873	—	—	Zebedee Rush	N. H. D. Wilson
1874	845		J. W. Lewis	N. H. D. Wilson
1875	763	4	S. H. Helsabeck	N. H. D. Wilson
1876	730		S. H. Helsabeck	M. L. Wood
1877	724		Moses J. Hunt	M. L. Wood
1878	974		Moses J. Hunt	M. L. Wood
1879	1,044		G. P. Douglas	W. H. Bobbitt
1880	1,035		T. H. Pegram	W. H. Bobbitt
1881	973	2	T. H. Pegram	W. H. Bobbitt
1882	1,004	2	T. H. Pegram	W. H. Bobbitt

Year	Members	Churches	Value	Pastor's Salary Assessed	Pastor's Salary Paid	Total Raised	Sunday School Members
1882	1014	13	10,000	640	566		778
1883	710	11	5,900	500	404		605
1884	762	11	5,900	500	448		597
1885	785	11	6,800	450	415		530
1886	787	11	7,000	550	510		517

THE YADKIN MELTING POT

1887	790	11	8,500	550	420		480
1888	795	11	8,800	550	486	1,246.85	568
1889	813	11	9,000	525	464	973.12	723
Western North Carolina Conference, Winston District, Forsyth Circuit, 1890-1895							
1890	823	11	9,010	525	476	1,013.75	721
1891	668	11	5,000	525	400	708.78	584
1892	868	11	5,650	510	310	793.52	644
1893	880	11	5,600	675	446	729.62	650
1894	876	10	5,300	500	222	636.22	630
1895	820	11	5,300	525	390	640.00	622
Western North Carolina Conference, Winston District, Winston Circuit, 1896-1903							
1896	428	6	3,500	400	270	653.08	378
1897	461	6	5,550	350	258	1,233.14	495
1898	499	6	6,000	350	302	490.06	315
1899	505	6	6,200	350	270	482.94	315
1900	510	6	6,500	350	254	575.20	320
1901	507	6	6,200	350	231	420.74	325
1902	525	6	5,800	359	309	1,212.60	471
1903	570	6	5,400	370	319	1,028.96	573
Western North Carolina Conference, Winston District, Forsyth Circuit, 1904-1941							
1904	536	7	8,000	375	350	666.80	400
1905	522	7	8,000	353	340	710.00	420
1906	469	6	7,800	330	308	810.71	449
1907	492	6	7,800	330	344	740.41	383
1908	564	7	8,800	340	376	1,109.29	463
1909	661	7	8,000	625	625	1,294.63	470
1910	699	7	8,000	600	612	1,713.53	480
1911	671	7	8,000	600	600	1,275.59	511
1912	610	8	10,000	600	547	1,764.59	606
1913	636	8	12,000	675	600	2,132.69	700
1914	650	8	12,000	528	501	1,725.00	625
1915	500	8	14,000	600	500	2,623.00	650
1916	527	8	15,000	600	500	1,460.00	660
1917	542	8	16,000	600	610	1,290.00	650
1918	603	8	16,000	813	813	1,898.00	611
1919	619	8	16,000	1022	1040	2,580.00	599
1920	622	8	24,350	1500	1370	2,422.00	646
1921	711	8	28,350	1500	1500	3,544.00	705
1922	637	7	19,400	1500	1500	3,830.00	874
1923	663	7	30,000	1800	1800	13,281.00	901
1924	496	5	14,800	1500	1575	5,439.00	747
1925	575	5	26,300	1750	1750	15,446.00	845
1926	613	5	28,300	1800	1800	7,625.00	698
1927	621	4	28,300	1800	1850	7,467.00	818
1928	628	4	20,000	1800	1800	5,481.00	904
1929	649	3	42,500	1750	1750	17,652.00	535
1930	705	3	43,000	1750	1750	4,921.00	694
1931	730	3	40,000	1750	1394	5,795.00	668
1932	722	3	40,000	1275	1275	4,566.00	847
1933	758	3	38,000	1185	1185	4,338.00	944
1934	781	3	40,000	1200	1200	3,781.00	728
1935	841	3	40,000	1200	1150	3,784.00	—
1936	846	3	40,000	1355	1375	4,916.00	696
1937	851	3	44,000	1800	1800	7,373.00	703
1938	877	3	51,300	2200	2200	7,044.00	878
1939	906	3	51,500	2335	2335	9,798.00	841
1940	901	3	51,000	2400	2400	8,105.00	881
1941	929	3	46,000	2530	2530	10,062.00	925

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1942	481	1	20,000	1600	1600	6,033.00	486
1943	495	1	20,000	1760	1760	6,657.00	397
1944	520	1	20,000	2000	2000	5,807.00	401
1945	563	1	29,000	2200	2200	8,555.00	472
1946	563	1	29,000	2500	2500	9,623.00	525
1947	579	1	29,000	2750	2750	12,790.00	534
1948	594	1	29,000	2875	2375	12,320.00	535
1949	614	1	33,000	3300	3300	19,886.00	587
1950	628	1	50,000	3600	3600	17,682.00	548
1951	643	1	50,000	3800	3800	13,829.00	513
1952	646	1	50,000		4000	14,955.00	566
1953	659	1	75,000		4200	18,044.00	595
1954	676	1	75,000		4300	17,173.00	583
1955	694	1	75,000		4800	18,170.00	673
1956	725	1	142,500		5100	63,127.00	735
1957	808	1	208,000		3825	36,949.00	795
1958	852	1	218,000	5400	5400	44,310.00	787
1959	801	1	218,000		5400	48,882.00	793
1960	834	1	218,000		6000	24,287.00	889
1961	884	1	218,000		6240	25,635.00	821
1962	934	1	331,700		6600	68,130.00	860
1963	931	1	296,700		7200	47,977.00	806
1964	935	1	294,000		7400	53,749.00	798
1965	899	1	296,700		7400	58,736.00	741

Appendix III

Pastors and Presiding Elders (District Superintendents) of the Forsyth Circuit, Winston Circuit, and Mt. Tabor Church, 1883-1966.

Year	Minister	Presiding Elder
1883	T. H. Pegram	R. O. Burton
1884	C. A. Gault	J. A. Cuninggim
1885	S. H. Helsabeck	J. A. Cuninggim
1886	Moses J. Hunt	J. A. Cuninggim
1887	Moses J. Hunt	J. A. Cuninggim
1888	Moses J. Hunt	S. D. Adams
1889	Moses J. Hunt	S. D. Adams
1890	M. C. Field	P. J. Carraway
1891	M. C. Field	P. J. Carraway
1892	A. J. Burrus	P. J. Carraway
1893	T. F. Gibson	P. J. Carraway
1894	T. F. Gibson	F. W. Wood
1895	M. C. Field	F. W. Wood
1896	J. H. Fitzgerald	F. W. Wood
1897	J. H. Fitzgerald	F. W. Wood
1898	A. S. Raper	P. J. Carraway
1899	G. W. Callahan	P. J. Carraway
1900	J. C. Mock	D. Atkins
1901	J. C. Mock	D. Atkins
1902	W. M. Biles	D. Atkins
1903	W. M. Biles	D. Atkins
1904	J. F. Totten	J. R. Scroggs
1905	J. F. Totten	J. R. Scroggs
1906	B. F. Carpenter (J. H. Fitzgerald)	J. R. Scroggs
1907	J. S. Hiatt	T. F. Marr
1908	J. S. Hiatt	T. F. Marr
1909	J. S. Hiatt	T. F. Marr
1910	J. S. Hiatt	T. F. Marr
1911	D. P. Waters	P. T. Durham

1912	D. P. Waters	P. T. Durham
1913	G. W. Vick	P. T. Durham
1914	J. W. Vestal	H. K. Boyer
1915	J. W. Vestal	H. K. Boyer
	J. C. Mock, Jr.	H. K. Boyer
1916	J. W. Vestal	
1917	J. W. Vestal	Frank Siler
1918	H. H. Mitchell	Frank Siler
1919	H. H. Mitchell	Frank Siler
1920	E. K. Creel	Frank Siler
1921	J. C. Cornette	Frank Siler
1922	John Cline	W. A. Newell
1923	John Cline	W. A. Newell
1924	John Cline	W. A. Newell
1925	John Cline	J. H. Barnhardt
1926	R. C. Goforth	J. H. Barnhardt
1927	Ambrose Burgess	J. H. Barnhardt
1928	Ambrose Burgess	J. H. Barnhardt
1929	Ambrose Burgess	L. D. Thompson
1930	T. B. Johnson	L. D. Thompson
1931	T. B. Johnson	L. D. Thompson
1932	T. B. Johnson	L. D. Thompson
1933	T. B. Johnson	C. M. Pickens
1934	E. W. Needham	C. M. Pickens
1935	E. W. Needham	C. M. Pickens
1936	E. W. Needham	W. A. Lambeth
1937	C. W. Kirby	W. A. Lambeth
1938	C. W. Kirby	W. A. Lambeth
1939	C. M. Kirby	W. A. Lambeth
1940	C. W. Kirby	C. C. Weaver
1941	C. W. Kirby	C. C. Weaver
1942	A. J. Cox	C. C. Weaver
1943	A. J. Cox	C. C. Weaver
1944	A. J. Cox	C. C. Weaver
1945	A. J. Cox	H. G. Allen
1946	R. W. McCulley	H. G. Allen
1947	R. W. McCulley	H. G. Allen
1948	R. W. McCulley	H. G. Allen
1949	R. W. McCulley	H. G. Allen
1950	C. E. Shannon	C. E. Rozzelle
1951	C. E. Shannon	C. E. Rozzelle
1952	C. E. Shannon	C. E. Rozzelle
1953	C. E. Shannon	C. E. Rozzelle
1954	C. E. Shannon	W. K. Goodson
1955	T. L. McDonald	W. K. Goodson
1956	Preston Hughes, Jr.	W. K. Goodson

/Conference changed to June/

1956-1957	Preston Hughes, Jr.	Lee F. Tuttle
1957-1958	Preston Hughes, Jr.	Lee F. Tuttle
1958-1959	Preston Hughes, Jr.	Lee F. Tuttle
1959-1960	James H. Coleman	Lee F. Tuttle
1960-1961	James H. Coleman	Lee F. Tuttle
1961-1962	James H. Coleman	Frank B. Jordan
1962-1963	James H. Coleman; R. A. Hunter	Frank B. Jordan
1963-1964	A. C. Waggoner	Frank B. Jordan
1964-1965	A. C. Waggoner	Frank B. Jordan
1965-1966	A. C. Waggoner	Frank B. Jordan
1966-1967	A. C. Waggoner	Julian Lindsay

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